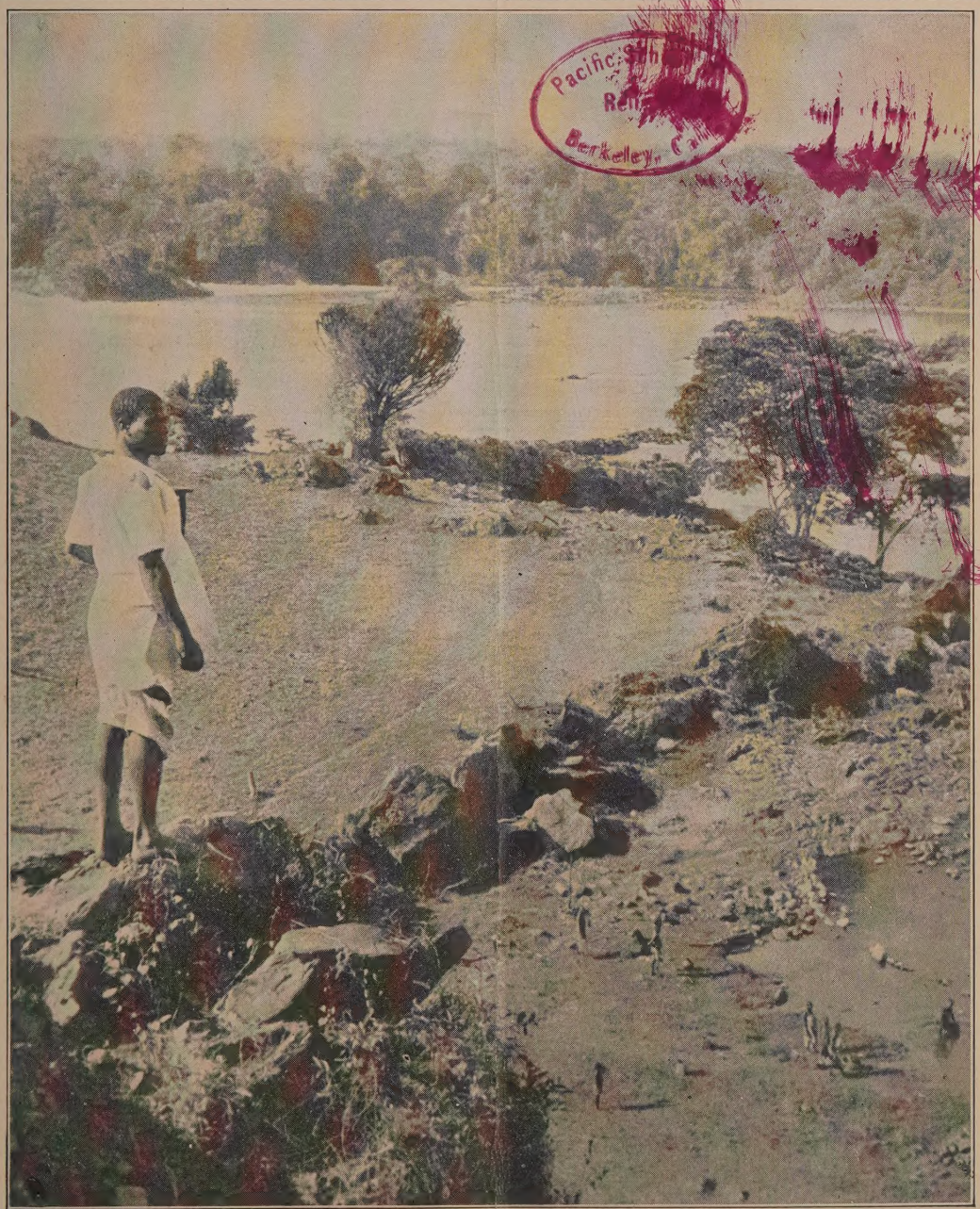
THE MISSIONARY HERALD


Pacific School of Religion
Berkeley, Cal.

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THE SPOT THAT LIVINGSTONE NEVER FOUND: THE BEGINNING OF THE NILE

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MOTHER EDWARDS

The late Mary Kelley Edwards, "Mother" of Inanda Seminary for Girls, in South Africa

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

"MOTHER" EDWARDS GOES BEFORE

MARY KELLEY EDWARDS, the first missionary of the Woman's Board of Missions, founder and builder of Inanda Seminary for girls, staunch defender of the oppressed in South Africa, practical, courageous guide of educationalists, inspiring friend of Christian leaders in Natal —the grand old queen of missionaries—has thrown away her crutches and stepped out into Glory—into the presence of her Saviour, into that freedom of spirit which means released energy for the work of the Kingdom.

She died on September 24, at the age of ninety-eight. She had been over fifty-eight years on the field, with the exception of her only furlough spent in 1874–76. Though placed in 1920 upon the "honor roll" of retired missionaries on account of blindness and other physical infirmities, her mental vigor remained unimpaired to the end.

Rarely is a missionary blessed with such a long life of service, with so many evidences of achievement, or with so many friends. Not often do experts like Prof. Mabel Carney of Teachers' College, Columbia, or Dr. Jesse Jones of the Phelps-Stokes Fund, refer with such enthusiasm to the educational leadership of the missionary to the Negro people as they have done in the case of Mother Edwards. Few Christian leaders anywhere have been privileged to see such transformation in individuals and communities. Since 1868 the land of the Zulus has become "dotted with Christian homes, models of orderliness and family virtue in heathen darkness." Churches, schools, and hospitals have been established for the uplift of the Zulu race, well known as one of Africa's best. Hundreds of Negro men and women are blessing their fellowmen with earnest, clean Christian living. And not the least among the forces that have brought these improved conditions about has been Mary Kelley Edwards and the graduates of Inanda —many of whom as teachers, wives, and mothers are now carrying on in the spirit of this grand pioneer missionary.

One such has just come to America for further study. We speak of her on another page. She tells us that "the whole of South Africa will miss Mother Edwards"; and that she, Violet Makanya, can never think of her, Mother Edwards, the "faithful, devoted servant of the Lord," as dead, but "closer than before."

What a spirit hers was—and is! At ninety-eight she seemed as sensitive to the Master's touch and as indomitable in the face of difficulties as she was when she volunteered for foreign service at the age of forty; or when a few years later she threw herself between some refugee kraal girls and fierce Zulu warriors bent on dragging them back to slavery; or when in the years following she attempted to teach Zulu girls the simplest lessons of cleanliness and industry, develop departments of domestic science and agriculture, and train the girls in Christian ways of thinking and living; or at eighty, when she took up the study of nursing for the sake of the Zulu mothers; or when, in short, in all the great discouraging periods of her life, she found the "hours of darkness so thick that no pathway was visible, and one could only cry, 'Lord, take my right hand.'"

We wonder if our attention is not drawn especially to Mrs. Edwards at this time for a very definite spiritual end. We do not remember a period of so much discouragement, and even pessimism, as that which is being expressed today over the situation abroad suffering from racial, national, and class friction, or over the "failure" of the Church at home to measure up to its task. We need the stirring lesson of a venturesome, achieving life like hers. Some one has said,[1] "only the assurance that the measure of the practicable is never past experience, but is always God's call, can redeem us from the anxieties of the worldly-wise to a fearless life of fellowship with Christ in ever fresh adventures of faith." Mary Kelley Edwards seemed ever to have such an assurance. As she effectually prayed for the removal of the old debt, so we believe she would today bid us renew our faith in God and His people, and sound an advance, not a retreat.

[1] Hogg's "Redemption from This World," p. 239.

THIS MONTH OF NOVEMBER

FROM the standpoint of finance in the local church and in the coöperative work of all the churches, this month of November is of exceeding importance.

WHAT CAN BE DONE FOR 1927?

November is the month when, at the latest, the threads should be gathered up for the year that will soon close. Such questions as these will naturally be asked and answered:—

Five-sixths of the year having gone, has five-sixths of the year's church expense budget been paid?

Five-sixths of the year having gone, has five-sixths of the budget for missions been paid?

Two months only of the current year remain. What arrangements need be made for closing the year with all church expenses met and with the budget for missions fully sent in?

For example: (1) How shall the congregation be informed of the situation (by chart or graph, a letter, or a frank statement on Sunday morning)? (2) How shall unpaid subscriptions be secured? (3) How shall members of the church and congregation who subscribed nothing at the beginning of its year be approached? (4) What else must be done at once to insure a financial victory for this year of 1927?

WHAT CAN BE DONE FOR 1928?

November is the month when resolute decision and action should be taken about the budget for next year. So far as the receipts of our Missionary Societies for 1928 are concerned, a tremendous deal depends upon what this decision and this action are. We urge that provision be made for carrying on the work of the individual church strongly and vitally. Let there be only a forward step here. But equally we urge a *substantial increase* in the amount allotted to missions. How large the increase will be—10, 25, 50, 100 per cent—each church will answer for itself. But in making this answer we hope each church officer and church member will bear in mind three major motives for an increase:—

First. A command to the National and State Missionary Societies not to contract their work at home or abroad. Nobody wants deficits. *They can now be prevented only by a contraction of the work or an increase in the contributions.*

Second. A command to the Missionary Societies not to turn their backs entirely on open doors of enlarged opportunities and need. It is not mainly a question of more work, but of better work. *Shall we, as a denomination, be satisfied with present attainment?*

Third. A declaration that, at a time when the life of our state, our nation, and our world is in extreme need of the religion of Jesus, your church proposes to have a larger share in meeting that need, as it must in part be met by the coöperative enterprises of your denomination. *A church's contribution to missions is one vital expression of how much it cares for religion.*

WON'T YOU HELP?

We are speaking to all our readers, not merely to pastors and church officers. If Congregational democracy means anything, it means that every member and constituent shall have a hand in deciding such important matters as here engage us. For we are not dealing with the individual's duty, but with the aims and ideals of a whole church for an entire year. Will you who are reading this not lay the *Herald* aside without determining how you will influence your church to register worth-while decisions for 1927 and for 1928 during this month of November?

WHAT IS DR. BARTON TO DO?

DR. BARTON'S countless admirers and friends have been eager to know what his status and work are to be ever since the Board last May at Omaha felt forced to meet his request to be relieved of the direct administrative touch with the missions. His title is "Secretary-Emeritus," but his work is rather to be that of a Secretary-at-Large; for he will remain active in the Board's service. He will retain his old office on the seventh floor of the Congregational House; will continue to have a large place in the counsels of both Cabinet and Committee; will remain upon several interdenominational and undenominational boards; and will be free to devote much time and energy to promotional work, especially in connection with the completion of some of the funds of the Board. He may find more time for addresses, conferences and the like than has been possible in recent years. He will do not a little writing. Best of all, his forty-two years of close observation and rich experience will be available for those who must now rise to the task of "carrying on" in the administrative work.

The following Resolution, adopted by the American Board at its Annual Meeting on Tuesday, May 31, 1927, is as hearty as it is expressive and will long stand for what we all feel as this great leader enters upon this new stage of activity:—

> "The American Board takes note of the plan of its Prudential Committee to readjust the work of Dr. James L. Barton, its Senior Secretary, in order to afford him leisure to render a more deliberate general service to the Board and its

constituency, and to release him from the detail of the office.

"We therefore take this occasion to place on record our deep appreciation of his illustrious record of usefulness, first as a missionary of the Board in Turkey, and for the last thirty-three years as Corresponding Secretary for Foreign Work, having responsibility for the management of the missionary stations overseas. We hereby express our profound gratitude to God that it has been possible to have his leadership in these momentous years of the world's history, when the work of the Board, placed as it has been at the most acute angles of human development, has gone forward in spite of persecution, revolution, and war, to splendid successes, in a great extension of education, evangelism, and medical service in behalf of millions of people in the regions under the special care of the American Board. We take a just pride in Dr. Barton's broad learning, his personal distinction, his superb tact, wisdom, and statesmanship, exhibited in the most critical situations; a wisdom recognized not only by our own people, but also in the missionary offices of all Christian denominations, as well as in the chancelleries of European and Asiatic nations. We record our sincere thankfulness that in this significant period of human progress our churches have had the devoted service and rare inspiration of so great a personality. And we hope and expect that for years to come our cause at home and abroad may continuously enjoy the value of his ripe experience and far-seeing wisdom."

Dr. Barton's "Reminiscences" will end next month with an article upon his "working religion." It will prove of even greater interest than any that have preceded. We have not been surprised at the popular reception accorded these brief notes of reminiscence during the year.

WHEN HISTORY WAS MADE

THE meeting of the Prudential Committee on Tuesday, the 27th of September, was a notable one. Several matters of far-reaching importance had been referred to sub-committees, especially to the Committee on Foreign Policy. Particularly was this true of matters touching upon the relation of the Board to the native churches. This committee, after repeated sessions, brought in their report on the 27th with recommendations to the Prudential Committee.

THE CHINESE CHURCH TAKES CONTROL

The first and perhaps the most far-reaching action taken was the official recognition of the Chinese Church as the agency in China through which the American Board is to carry on its work in the future. The Committee took action authorizing leasing to the Chinese Church of Foochow and of North China, both organizations created by the Chinese and comparable with the National Congregational Council, the properties of the American Board except missionary residences, the church organizations to take control of all departments of the work, evangelistic, educational, and medical; the missionaries to be integrated into the national organization, taking their positions as assigned to them by the church and working with their Chinese colleagues shoulder to shoulder in all departments under the direction of the church. The American Board appropriation for the work in all of its departments will be made to the church organization, which will be responsible for its proper uses. This action is a practical recognition of the place the Chinese Church has come to assume in the advancement of the Kingdom in China. This step has the approval and backing of the American Board missionaries in China and has now secured the approval of the Prudential Committee.

THE KUMIAI CHURCH IN JAPAN EXTENDS ITS AUTHORITY

Another action taken by the Prudential Committee at the same meeting is in the way of approval of an agreement entered into by the Kumiai churches of Japan and the American Board Mission in Japan by which six institutions, formerly controlled by the missionaries, are put under a joint committee of eleven, of whom the mission elects seven and the Kumiai churches four. This joint committee will have general control of these six organizations. The institutions and work thus transferred are:—

The Kobe Woman's Evangelistic School
Glory Kindergarten and Training School
Yodogawa Zenrinkan, Osaka
Hakuaikai Settlement Work, Okayama
Kindergartens (not connected with other institutions)
Summer Camps Organization

This is in line with the action taken some years ago by which the special evangelistic operations in the field were put under a joint committee, of whom the majority were Japanese. This is but another step in placing larger responsibility upon the powerful Japanese Church.

MORE ARMENIAN LEADERSHIP IN JOINT WORK IN NEAR EAST

Another decision of the Committee of equal significance was the placing of all of the Armenian work in the Near East under a joint committee, of whom the majority are Armenians. This committee will have its headquarters in New York, and will assume from January 1, 1928, responsibility for work for and among Armenians in Syria and in Greece, and in the Russian Caucasus, except such institutions as are now under the management and

control of American Board missionaries. Work for and among Armenians has for a hundred years been one of the chief responsibilities of the American Board in the Near East. From that work has grown an able body of educated and devoted men and women, large numbers of whom are now in this country, and who are eager and able to assume this responsibility, with the expectation that in time the American Board can withdraw from its Armenian work except in and through its collegiate institutions established in the Near East and in the School of Religion in Athens, the place of the American Board being taken by a strong Armenian committee which will not only control the work, but support it.

ON THE RETURN OF MISSIONARIES TO CHINA

A PERMANENT PLACE IN CHINA

"It is our conviction that the foreign missionary has a permanent place in the Chinese Church. We therefore request the American Board to increase rather than decrease the total number of missionaries appointed to Foochow."

Such a statement as this by the Foochow Chinese leaders ought to be broadcast—it is so significant—even though no other groups of Chinese Christians have gone quite so far as yet into the future in their official utterances. The wish may be with us the father of the thought, but we venture to predict that less and less will the Chinese Church care to limit the period of missionary assistance; that more and more will it find use for missionaries and their supporting constituency in America. The heart of a world brotherhood in Christ demands an ever-increasing *liaison,* rather than otherwise. All National Church bodies will only find their completion in international contacts. Our fellow Chinese Christians can no more get along without us in the long run than we can survive without them. In Christ the tendency is to become one the world over. While, therefore, no other Christian body may think it wise to come out with such a sweeping prophecy as this of the Executive Committee of the Foochow Church, we can well believe that so long as we let the Chinese run their own affairs, and send only those that are wanted by the Chinese, and strengthen in every sound manner the bonds that bind us to our Chinese brethren, they will be eager for all the help we can render until the consummation of the task.

We can therefore renew our zeal in this world-wide movement for Christ, and proceed as if we were to have plenty to do for a long time to come. It would be disloyalty to our fellow Christians in China if we left them alone at this juncture. It would be an act of the very genius of our religion if we "carried on" with increasing vigor.

FOOCHOW AND SHAOWU CHRISTIANS CALL

The Foochow Church, through its Executive Committee, sent a letter to the Board this summer that helped greatly. They were evidently "moved by the generosity and the confidence" shown in them by the Board when last spring all the responsibility for and direction of the Board's work in Foochow was turned over to them. They were glad to say good things about the work of eighty years done by the churches of America among them. They counted the help, "both in personnel and in money, as a consecrated gift, which bears witness to the sacred fellowship of Eastern and Western Churches as children of the same Heavenly Father." Taking the figure of the eaglets and the mother eagle, they expressed the hope "that the eaglets, now being pushed out of the nest and compelled to fly, may diligently and courageously exert themselves, and that the *mother eagle may give such help as is necessary when it is needed most.*"

Then in this letter our Chinese friends go on to make it clear that in order to conserve the continuity of the existing work, no changes, except under extraordinary circumstances, will be made in the nature or place of the present missionaries; that the status of the "recognized" missionaries will be the same as that of the Chinese Church workers; that some missionaries may be immediately made secretaries in the various departments of church work; that others will be needed in schools, hospitals, and other special forms of service, even "unordained" missionaries (men and women) engaged in evangelistic work; and that though work funds shall be sent direct to and be handled directly by the Chinese Church, the "salaries, allowances, residential and furlough expenses, language tuition, etc., of the missionaries shall, as in the past, be borne and administered by the mission."

A letter of similar purport has since been received from the Chinese Christians at Shaowu. As it is short and typical, we quote its translation in full:—

Shaowu, Fukien, China
August 19, 1927.

To the Prudential Committee and
Secretaries of the American Board
Loving Greetings:

We praise God that He has given his most precious Gospel to Shaowu, and we thank you for what you have done in, joyously and generously during more than fifty years, providing a very large sum of money (beyond computation) to maintain churches, schools, and hospitals.

Now, though we are assuming the responsibility for the work in a time of great confusion, we nevertheless have a definite consciousness of the Lord's leading, and a trust that this leading will never fail us. And we are conscious of the need in Christ's Church for earnest effort to press forward, meeting all dangers in the power of Christ.

And we feel even more strongly that in the future the opportunity for the church will be many times greater (several tens of times greater) than it has been in the past. So now we are not thinking so much of the present problems as of the more important developments in the future. It is a pity that our powers of body and soul are so inadequate, but our greatest hope is that the Chinese and foreign workers will with one mind give themselves to the task of making our Christ China's Christ.

Therefore at the monthly meeting of the General Executive Committee on May 18, 1927, it was unanimously voted to earnestly petition you to appoint for location in the Shaowu field. (Here follows list of Shaowu missionaries.)

We trust that the Prudential Committee will grant our request for these appointments and that they will appoint additional missionaries to Shaowu to add to our happiness. Pray for us always.

Our readers will notice that every missionary is invited back. This signifies a purpose on the part of the Church to show a spirit of receptivity and coöperation. As these missionary veterans drop out, the Church's hand in the selection of new associates from America will be selective and directive, but at present every old and young friend is wanted back by a small, and shall we say lonely, group of brethren.

THE BOARD'S POLICY ON THE RETURN TO CHINA

Our readers are perhaps better acquainted with conditions in the North China field. Missionaries who were compelled to come to the coast have returned to their stations in the interior, and several missionaries, including wives and children, have left America for North China. The church in that section is as warm in its welcome as the churches of Foochow and Shaowu are.

Yet the return of missionaries to China is a question of such serious moment, from various points of view, that the Board has given more than ordinary time and thought to it. The final result of this prolonged consideration is contained in the statement adopted on October 11 by the Prudential Committee:—

The American Board believes that only those missionaries should return to their fields in China who

1. are individually invited by the Chinese Church,
2. are individually approved by the Prudential Committee,
3. are physically able to go,
4. in spite of the present hazardous conditions keenly desire to do so, and, above all,
5. are prepared, in the light of the new relations, to identify themselves with the Chinese Church to the limit of their ability.

A GIFT FROM INDIA AND WHAT CAME OF IT

LATELY, a check for $3.62 came into the hands of Treasurer Gaskins of the Board; but it was no ordinary check, for it represented something that all the money in the world cannot buy. It came from a small, poverty-stricken Christian church in Satara, India, and was sent as a contribution to the Mississippi Flood Relief Fund.

Sixty-odd Christian Indians, receiving from four to twenty-five dollars a month in wages, voted out of their meager funds to send this token of brotherly love to America. Well did they know the terrors of floods, for they had just learned of 15,000 of their own countrymen left desolate by devastating waters in Gujerat, north of Bombay. Miss Lillian Picken, a missionary under the American Board in Satara, told them of the Mississippi flood and asked for their prayers. From that day on the victims of the American flood were remembered in the daily devotions of these Indians in Satara.

But the sacrificial gift of money was entirely voluntary. "I think we ought also to help the people in America," said one of the Indian women after ten rupees had been voted for relief in Gujerat. "For a hundred years they have been helping us, and have given us Christ, education, famine relief, and countless gifts of prayer and sympathy. Let us now help them in their need. I move that we send them ten rupees." The same sum that they gave to their own, they sent to America.

The money thus sent, small to the eyes of Americans, perhaps, had to be taken from what might have gone into a church building which for a long time these Satara Christians have struggled to secure. "It will be a long time before they can save enough out of their meager earnings to get a decent church building," writes Miss Picken. But they did not hesitate to send some of this precious money to Mississippi flood victims.

This story was given to the Associated Press and United Press by the Editorial Department, and appeared in one of the Atlanta papers on October 7. A prominent official in one of the Trust Companies of that city saw it, and was so "impressed with the liberality and spirit of the contribution of the little church in India," and with "their sending the same so far away from their own multiplied needs," that he sent in his check for fifty dollars for Miss Picken's use in behalf of such promising Christians at Satara.

THE WORD OF A WISE LEADER

"It is a fallacy to assume that the same income can be counted upon for a diminished or even a stationary work. . . . Contraction of work will mean the contraction of income. . . . What we need is ceaseless progress and advance."

Robert E. Speer, in a letter to the Editor.

THE WORLD WINDOW

By C. H. P.

Remarkable Story of "Prophet Harris"

The British and Foreign Bible Society has shown commendable enterprise in translating the Scriptures for those people in Africa who had been led into a form of Christianity by "Prophet Harris"; his story was told by a speaker at the annual meeting of the society. This African, though he had little education, had a good knowledge of the Bible. In 1913 and 1914 he went through the Ivory Coast, urging

The Prophet, William Wade Harris

This latest photograph of the Prophet was taken by an African photographer at Cape Palmas, and first appeared, we understand, in "The Foreign Field," the organ of the English Wesleyan Methodists.

the people to give up fetishism. "Burn the fetishes. Worship the one true God. Build churches. Sing hymns. One day missionaries will come," he said. About a hundred thousand people accepted his messages. He placed a Bible on the head of each person that he baptized. Throughout that region nearly all the fetishes were destroyed. The French Government thought that such a movement in war time would be dangerous and removed Harris. Yet the people obeyed the directions he had given. They built churches of cement and granite, some of them said to be worth two thousand pounds each. There they met for prayer and the singing of hymns. In each was an English Bible, though no one was able to read it. In each village twelve "disciples" were chosen, and these elected some man to be preacher, who, although he could neither read nor write, might perhaps take a long journey to a mission station and hear a sermon or two that he could make the basis for his addresses to his own people.

Prophecy Fulfilled

For ten years these people, whose interest in Christianity was hardly known elsewhere, were waiting for the missionaries whom Harris had said would sometime come. Finally, in 1924, a member of the Wesleyan Mission, having heard rumors of the existence of Christian companies, visited several of the villages. He was received with much enthusiasm. The streets were decorated with flags, and crowds of people, in one place led by a brass band, greeted him with their songs. There are now six members of the mission working for these people. From time to time the Wesleyan Missionary Society has given information concerning this African John the Baptist and his converts. For a time it was not known what had become of him. Some thought that he was in prison; others that he was dead. Last year, however, he was found to be living in Liberia. He was glad to be assured that the Wesleyans had undertaken the responsibility of instructing his converts. Infirmities of age probably make it impossible, even if the permission of the French Government could be obtained, for him to return to the Ivory Coast.

A Million Protestants in Czechoslovakia

A leaflet prepared by President Masaryk says: "During the existence of the republic, the Czechoslovakia Church has been established with 525,333 members, who, with few exceptions, have seceded from the Catholic Church, and, according to all accounts, the number today is much greater. During the same period the number of persons who left the Catholic Church is 724,507. . . . The number of Protestants of various denominations and all nationalities in the republic is now almost a million (990,319)."

"Strike One!"

Excitement! and then more excitement! For fandom in Seoul, Korea, has been stirred to the depths by what Rev. H. B. Newell calls "a whiff of America." In other words, a visit from the "Philadelphia Royal Giants," an aggregation of Negro players who have been eating everything that Japan's best ball players could offer—and at Mr. Newell's last writing were looking for more! In Mr. Newell's opinion there is nothing in the East that can stop them, and they will return to America with a clean score. "They are big fellows—and wizards of players—as I can testify, for my wife took me to see the first game."

Chinese Amazons

The China Weekly Review of May 21 contains several pictures of the Women's Battalion connected with the Southern Army. It presents an appearance like that of a company of schoolboys. "No longer do these Chinese women hobble about on bound feet. They have normal feet and they wear the same kind of military uniform that their brothers wear and they carry very business-looking revolvers, and, if we would believe all the stories which are being circulated, they know how to use their weapons. It has been reported that these women, or at least some of them, have actually been in the front lines of battle, but this has not been substantiated. Usually they have been used as strike pickets, couriers, Red Cross relief, first aid behind the battle lines, and so on. . . . The members of this Women's Battalion are also used in 'intelligence' or spy work, and are also used in connection with the propaganda work which has been so effective in breaking down the morale of the troops in the Northern armies."

Is Japan Over-Populated?

Liberty, in June, 1926, contained an article in which over-population in Japan was described as threatening the peace of the world. In the same journal there has recently appeared a reply by Marquis Kinichi Komura. *The Japan Times,* in reprinting the latter article, says that, since the writer is Director of the Information Bureau in the Japanese Foreign Office, this may be regarded as the official reply of Japan to arguments that the increasing population of that country is a menace to peace. Marquis Komura writes:—

"Population is certainly crowded in the industrial centers, but it is wrong to suppose that the country is teeming with an enormous surplus population. A trip through the northern districts will show any one that they are very sparsely inhabited and there is still much room for people to live in. It is an undeniable fact that in many places land is left uncultivated simply for want of labor."

It may be added that while the population of Japan, 392.4 to the square mile, seems great when compared, as it often is, with that of California, it seems less alarming when compared with that of Massachusetts or Rhode Island, which, as given by *The World Almanac* for 1926, had respectively 479.2 and 566.4 inhabitants to a square mile.

Don't Go Too Fast

In an exchange we find a story that has its application to persons whose enthusiasm for the speedy evangelization of the world grows cooler when the contribution box is passed. One Sunday the minister of a colored church was trying to arouse the people to greater activity by saying, "Dis church nus' get movin'. Dis church gotter walk along." 'Amen," shouted one of the deacons. "Let her walk." 'Dis church gotter run," proceeded the minister. 'Amen; let her run," came the ready response. "Dis church gotter fly," said the minister, and the response followed, "Amen; let her fly." "Brudders," continued the minister, at last reaching the point, "it's gwine to take a mighty lot of money to make dis church fly." "Let her walk, brudder; let her walk," cried the deacon.

Glimpses

Dr. and Mrs. Samuel M. Zwemer will engage in a second special mission in India from October, 1927, to March, 1928.

The Presbyterian Board of Foreign Missions reports that ten Siamese Christians, out of their own resources, have rented a chapel in an industrial district of Bangkok. Two of them serve as evangelists without pay. The same group has rented a large plot of ground for an industrial Christian community, "looking to the raising of sugar, rubber, and Christians."

The Y. M. C. A., in the 1927 report, announces the largest membership in the history of the American branch, 989,534, a gain of 41,014 in one year (24,900 men and 16,114 boys). The operating expenses of the more than 1,600 local associations, together with their state and national agencies and services abroad, were $57,125,000.

Bishop F. W. Warne of Bangalore, India, advocates the organization of a School of Dentistry as a department of Lucknow Christian College. The elements of dentistry, he thinks, should be taught to selected boys, enabling them to help relieve the untold suffering in India from bad teeth.

During 1926 Rev. G. Luntowski of the Austrian Sunday School Association (supported by the World's Sunday School Association) organized forty-two new Sunday schools and visited every Protestant parish in the country, holding conferences with pastors and adult leaders.

The British and Foreign Bible Society reported at their annual meeting that to the society's long list of translations those in fourteen new languages (one for every twenty-six days) were added, nine of them being languages spoken in Africa.

A new religious organization among the Maoris of New Zealand is said to have 20,000 members; about 13,000 having been drawn from the Anglican Church, 4,000 from the Roman Catholics, 1,400 from the Methodists, and 1,000 from the Mormons. Ratana, the Maori leader, is said to be "evangelical" in his beliefs and to make much of faith-healing. Like Mr. Dowie, he has founded a city and names it after himself.

"It is not the Church's concern to keep up with the times, but to get the times to keep up with God."—*Rev. Joseph A. Vance.*

REMINISCENCES OF JAMES L. BARTON

XI. I'LL TELL THE WORLD

Missions and the Press

THROUGHOUT my first two years in college I occupied a desk twenty-four hours each week in the editorial rooms of an eight-page country weekly newspaper. My duties were to keep the mailing list up to date, clip and condense the news from the exchanges, pick up items for the local columns, receive and edit country correspondence, write editorials when compelled to, offer others when I pleased, and make contributions for any department of the paper as I felt inclined. During a part of my college course I also picked up items for the Associated Press. I early received the impression that people read their papers, had a considerable measure of confidence in what they read, and were not slow to notice a mistaken statement or to resent an opinion with which they disagreed. All later experiences and observations have confirmed the opinion, early formed, that one of the most effective means of imparting information and molding public opinion is the secular press.

MINES OF NEWS FOR THE PAPERS

In common with all new missionaries, I was surprised when I went out to the mission field to find the volume and scope of overseas operations, the possibilities of expansion, and the comparatively small amount of additional money necessary to make notable advance. The conviction was inevitable that the people of the churches at home did not know the situation in the field, and that if only they could be made to understand there would be no lack of support. This meant, of course, that the missionaries must report these things to the Board and that the Board must get them before the churches. This conviction drove me to write frequently to the officers in the Rooms, and to others, the things that I longed to get to the public, and which it ought to know.

When I came into the Board office, and there gave attention to these things, I found a peculiar situation: *The Missionary Herald*, a notable missionary magazine, respected by all, printing each month much information from the missionaries of the Board and setting forth the opportunities and needs of the fields in burning eloquence, was read chiefly by those who already were generally deeply interested in this work, while those outside this group looked upon it as a propagandist magazine—a trade journal—that printed the edited reports from the field for the purpose of increasing its business. In a word, I discovered that the hard-headed business man was getting little or no correct information regarding missions, but was reading and storing up in his mind the traditional stories against missionaries and their operations, which had been told for generations, and he was inclined to believe that the work was not such as to be worth the attention of a sober-minded, practical man of cal intelligence and reasonable piety. Occasionally tra elers abroad, fed up at the hotels on the old, sho worn criticisms of missionaries, wrote these out ar sent them to newspapers, in which they were printe as new information, and little or nothing appeare in rebuttal of these criticisms.

MELVILLE STONE'S OPINION

There was no attempt to get into the secula press items of general interest from the mission I was convinced that there were coming to my des missionary items of general public interest whic would be welcomed and used in the so-called secula press if adequately presented. I selected some u to-date reports and statements from missionaries ar took them to the manager of the Associated Pres in Boston. He seemed so grateful and appreciati that I was surprised and embarrassed. These iten appeared widely in daily papers over the countr One day the manager appeared in my office and sai "You have not been sending me anything for se eral days. You surely must have received interes ing matter during this time." I asked: "Is the stu I have been handing you any good from your stan point?" He replied: "The stuff you send comes fro the most trustworthy sources possible, and is tak by the papers on our list the most generally of a matter we send out, except up-to-date political new As long as the papers continue to take it we want send it out." I called upon Mr. Melville Stone, th the noted manager of the Associated Press, and more than confirmed what the Boston manager h told me. He said: "Foreign Secretaries of Missi Boards have in their files vast amounts of inf mation which the public would gladly and profitab read, if only you would get it out."

ROSS ENGAGED AS NEWS SPECIALIST

My original surmise was rapidly becoming a c viction. I got into touch with Rev. James H. Ro a retired Congregational minister who had had c siderable newspaper experience and who was a cha pion of publicity. He was more enthusiastic th I was. I went to the Prudential Committee w the request for an appropriation of $400 for a yea experiment in promoting this department. I rec Dr. Plumb sternly asking me when I made the quest: "Does Secretary Barton believe that any se lar paper will accept and print anything he can g it except at the regular advertising rates?" I sured him and the Committee that I was convin the secular papers *would* accept and print what gave them. The appropriation was made, larg

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I believe, to humor the new Secretary, who seemed to be something of a visionary.

Mr. Ross made miserable the life of the Foreign Secretaries, for he camped on our trail with an insatiable hunger for copy. But he got results. One morning our papers announced that the deposed Queen of the Sandwich Islands, at that time protesting against the way she and her dynasty had been treated, was to visit Boston two or three days later. This was "nuts" for Ross. We raked out an old, faded, American Board pamphlet that had been out of print for forty years and more, and which gave the story of the opening of that mission by the American Board, with many allusions to the family of the Queen; had it typewritten, with a proper introduction, and gave copies to the Boston papers. Every Boston paper conspicuously displayed this piece of timely information upon its first page, printing the entire story. The enormous scrapbook laid before the Prudential Committee at the end of a few months calmed their fears that we would have to pay advertising rates for missionary matter in the secular press. There has been no doubt since, for the press associations have never failed to welcome reliable, informative, and interesting material that was not upon the face of it primarily propaganda.

VALUE OF THIS KIND OF SERVICE

The value of this form of publicity to a missionary society cannot be overestimated, and at the same time it is appreciated by the public. Mission Boards, with their large number of correspondents of highest character and education residing throughout the non-Christian world, speaking the languages of the countries where they reside, and often in the closest relations with the officials, are in a position to furnish trustworthy information and to interpret events as they occur far more accurately than is possible for a peripatetic correspondent who knows little about the country and nothing of the language. At the same time, the material thus furnished not only has a vastly wider range of readers, but also is removed entirely from the danger of being labeled propaganda, and so receives full credit for its face value.

Some officers of missionary societies have erred, I believe, in not going into print more at length even outside their particular organs and media of information. This is not true of all. The Foreign Secretary, especially, with the sources of information already referred to available to him at all times, owes it as a duty to the missionaries and to the work to give this information to the public through the many channels open to him. I am here speaking of fugitive articles for papers, magazines, and reviews other than distinctly religious and missionary.

A PERSONAL TESTIMONY

I am surprised to find, in looking over the accumulations of more than thirty years' service as Foreign Secretary, how many missionary articles I have written for all kinds of papers and magazines, a large number of which could only by remote interpretation be called missionary. Whenever I have been asked to write an article upon a missionary subject or upon a missionary field for any periodical whatsoever, I have felt this to be an opportunity which it was my duty to accept. At times I have shrunk from the necessity, owing to personal engagements and time limits, of hurried preparation and execution, but, rather than fail to respond, I have often chosen to dictate an article which I could not see until it appeared in print. I find in my collection many articles published under my name which I hardly remember writing, and which show marks of hasty preparation, and yet I believe good was accomplished for the cause, even at the cost of my reputation as a literary model.

"THE MISSIONARY HERALD" AS PUBLICITY MEDIUM

I have said that when I first came into the Board office *The Missionary Herald*, fine as it was, had as readers chiefly those who were already interested in the work. That is no longer true. As a medium of publicity *The Missionary Herald* has made marked advance. Its attractive make-up, striking illustrations, leading articles on subjects of world interest by well-known authorities, make an increasingly wide appeal. Many who formerly took no interest in missions have become constant readers of this magazine, and by it are reaching a new understanding of the real nature of missionary work.

THE GREAT SPIRITUAL RESULTS OF NEWSGIVING

I return to where I began: what is needed is better and more publicity for the missionary work, that there may be a wider knowledge and a better understanding of the great foreign missionary enterprise which is the supreme task of the Church, and should be the chief concern of every individual follower of Jesus Christ. I have a confirmed conviction that with all the present publicity there is still a profound ignorance of the breadth and scope of what missionaries are accomplishing in creating a spirit of brotherhood; in laying foundations for an intelligent and permanent peace between the nations; in promoting scientific education among backward races; in creating a new intelligence on a more worthy social order and better public health; in fostering industries among undeveloped peoples which are bringing them into industrial harmony with the West. If, I say, the people of this country could be made to know and understand the true scope and import of the foreign missionary enterprise, its national and international, its moral, social, industrial, and religious significance, there would be no occasion to ask for better support. The people of our churches and even those outside would deem it a privilege to sustain generously a work so fundamental and so far-reaching. We have the appealing, convincing facts which the public has a right to know.

BIG DR. "JIM" McCORD

By DOROTHY P. CUSHING

Dr. McCord

"YOUR father is nothing but a KAFFIR doctor," cried a small white boy, in great derision, to another small white boy, who was the son of a medical missionary in Africa.

"My father may be a kaffir doctor," came the spirited reply, "but he's a jolly good doctor, and you would be lucky if you could have him to take care of you!"

"Kaffir," in this connection, was meant as a belittling term—having somewhat the same connotation as "nigger" in English. This incident took place a good many years ago when Dr. James B. McCord was at the beginning of his career as a medical missionary in Durban, South Africa. The attitude of the white settler toward the missionary doctor, so portrayed by the small boy, has undergone a radical change during the past eighteen years. White folks in Durban now would give a good deal to be able to secure the services of skilled Surgeon McCord. But these are not for them, for the Doctor went out to work for the Zulu people and he has stuck to his initial purpose with a tenacity that hints at the kinship he may claim to the "fighting Irish."

THE MC CORDS ARRIVE

Well, now, it was after being a terribly hot day when Dr. "Jim" dropped into headquarters at Boston, but, coming from Africa, he didn't mind so much, because out there the thermometer flirts with 102 and 104 without half trying. However, there is a difference in the type of heat here, he admitted, and it is cool at night in Africa.

The interview really should be entitled "An Interview with the McCords," for Mrs. McCord contributed a substantial proportion of the news from the field.

GETTING HIS STRIDE

It is always more interesting to know something about a man or a woman before you talk about their work, so it developed that Dr. McCord caught the missionary spirit early in his college days. He became a member of a Student Volunteer Band and, in characteristic fashion, carried the idea straight on into Zululand. He practiced medicine in America for a brief period and then entered his present African field in 1899. But before the first year was out, Dr. "Jim" found that he was being impossibly hampered in his missionary service by the fact that only "nationals" could practice medicine without a license. The logical thing seemed to be for him to get a license. So without further ado, Dr. McCord posted off to London, where he took his examinations and returned with two sets of imposing letters after his name. They were L.R.C.P. and M.R.C.S., which, being interpreted, mean, "Licentiate of the Royal College of Physicians" and "Member of the Royal College of Surgeons."

This minor detail attended to, Dr. McCord returned to Durban and settled down in real earnest to the business of making a hospital for Zulus grow where none had grown before. And he did!

THE DURBAN HOSPITAL

Today there stands in Durban an institution that includes a staff of two American doctors, two English head-nurses, nine native nurses, and six assistants. The records show that more than 1,000 out-patients are treated annually and that 610 in-patients have been cared for over the same period of time. The Dispensary, which is in the town—while the hospital proper is finely located outside the bustle of the city—cares for 500 new patients each month, and last year averaged 4,750 in all.

Practically 88 per cent of the cases that come to the Durban Hospital are surgical or maternity, and many of them leave before they are wholly cured, returning regularly for dressings until this is unnecessary. Thus the hospital is constantly receiving new patients.

A PIONEER DOCTOR

The first cæsarean section operation performed in that section of Africa, if not the first in that whole great country, was done by Dr. McCord. Twenty-one of these operations have been performed during the past five years, and not one mother lost. Many are the stories that could be told of little legs made straight and small bodies, thought hopelessly crippled, made well and strong. And as for the adults who have found relief from suffering at the Durban Hospital—their name is legion. Yes, indeed, many of the white folks envy the skilled fingers of Dr. Jim.

Looking Toward Hospital at Durban

ZULU MAN AND WOMAN AND TWO BABIES

Man is dressed, but he may be a heathen for all that. Woman is in heathen dress, but she may be a Christian, or near Christian, for all that.

THE GOVERNMENT CAPITULATES

There is one advantage in having a joint interview. If both people agree on anything it is pretty apt to be an important bit of news. Therefore, Dr. and Mrs. McCord, when queried as to the most outstanding incidents in their work during the past year or so, both exclaimed: "The giving of certificates by the Government to native nurses."

For years the McCords have labored to get the Government to examine and reorganize the nurses of their hospital. The training school, which has been running for some twenty-five years now, has been turning out well-trained Zulu girls, but up to two years ago the Government refused to examine or certify them. Now this has been done. Two nurses have already passed the examinations. The Zulu girl is particularly well adapted to nursing, Mrs. McCord feels, and Dr. McCord, in telling of one of his young medical students who has just passed his examinations in the Medical School at Fort Hare, feels that the Zulu man has peculiar aptitude for this profession.

ON ITS OWN TERMS

But the Government didn't simply acquiesce in the matter. They calmly stated some very startling conditions before granting certificates. And thereby hangs a tale in which Mrs. McCord, under protest, takes a leading part. For the Government said that in order to secure that for which they had labored so long, the Durban Hospital must make some very expensive changes and additions to its structure. A building program, indeed, that involved a tidy sum of money—money by no means in sight.

GETTING WHITE MEN'S MONEY FOR BLACK MEN'S NEEDS

What happened next is a fine picture to contrast with the feeling of white folks in the early mission days. The doctors had to carry on their medical work, so Mrs. McCord, between periods of nursing, started for town to see what could be done about getting money from white men for additions to a black man's hospital. A good many professional money-raisers in America would be glad to know her methods, but the main thing is not so much how she did it, as what she did. From white business men of Durban and vicinity she got all the money needed for a new maternity ward, with its necessary departments, a bathroom, a room for the nurses, operating and anæsthetic rooms, and additional veranda space. She got not only money, but casks of cement, truck-loads of wattle poles, and thousands of bricks. One shoemaker even asked if he might not keep her shoes in repair while she was tramping about raising the money! When the building was completed the Administrator of Natal acted as chairman of the dedication exercises!

THE SUFFERING OF ZULU MOTHERS

Talk about the new maternity ward brought out many of the terrible tales of suffering by Zulu

MISSION NATIVE WOMAN VISITING THE MISSION DISPENSARY

In the background is Kate Makanya, the native assistant. She is fat and hearty, speaks six languages, sang before Queen Victoria at her Diamond Jubilee, and has assisted in the dispensary for twenty-five years.

mothers. The birth of a child in the kraal is attended by the cruelest of treatment, and so terrible is the punishment that after one experience native women often hide in the bush until the baby is born, and do not come back until days afterward. The prevalent heartless idea that native childbirth is very easy is entirely untrue, claims Mrs. McCord, whose experiences along these lines with Zulu women qualify her to speak with authority. "Zulu women suffer more intensely than any ordinary white woman, I believe," she said. "I have come into a hut to see a poor woman surrounded by old mothers from the village armed with great sticks. With these they had beat the sick woman, on account of her outcries, until her body was a mass of bruises. No wonder a young mother prefers to wander into the bush alone than endure this sort of torture.

"The African wife is never allowed to use her married name until she has borne a child," added Mrs. McCord, "and the childless woman is an object of scorn. 'Look,' cries the husband, 'see how many cows I paid for this woman, and she has no children.' "

THE PERNICIOUS WITCH-DOCTOR

"I suppose you have had a great struggle with the witch-doctor?" the McCords were asked. And the resulting tales bore adequate witness to just how great this battle has been—and still is. For up to this year the Government has licensed the nefarious practice of these witch-doctors. One incident involved the illness of a young man taken sick in his rickshaw and carried unconscious to the hospital. The witch-doctor had been treating this boy's family, to whom he was even then returning, and the result had been that one after the other—father and three sons—had died in agony. Four deaths in one family aroused some feeling on the part of the Government official, and caused an examination. It was found that the organs of each victim from throat to stomach had been burned completely away. The youth, whose fate would have doubtless been the same had he ever reached home, recovered, and is today a Christian man.

THE MC CORDS' DREAM

The McCords dream of a splendid medical training school at Durban, a school that will fit out men and women equipped to care for their own race. And with the constant fermenting of racial feeling, what greater need is there than that Zulu men and women be trained to care scientifically for their own people?

THE SPREAD OF A MISSIONARY'S INTEREST

It is interesting to note that so many missionaries today, without in any way neglecting their primary duty, are finding time to include in their busy schedules helpful outside activities. Dr. McCord is no exception to this rule. He has been vitally active in the Native Health Society, of which he was for one year president, and as a lecturer at Lovedale Winter School.

The Native Health Society, made up of foreign and Zulu doctors and citizens, serves a very real purpose, for it issues health bulletins in the various dialects and sends them throughout the country. And the subjects vary from "Baby Hygiene" to "Hints on How and What to Eat."

WHAT THE PRESS THINKS OF DURBAN HOSPITAL

Last year the Durban *Advertiser*, a daily newspaper, did a very unprecedented thing. It published, for the benefit of the Durban Hospital, a page story, with illustrations, telling of the history and benefits of this institution and commending the service it is rendering. "Hundreds of natives have learned to bless the names of those running the hospital," declares the *Advertiser*, "while its work has extended like giant tentacles into the remote parts of the country."

THE GUESTS OF JAPAN

Dr. and Mrs. William Elliot Griffis dressed in the garments of Hautai (feather-woof silk—capital of company, $1,000,000), the industry suggested by Dr Griffis when feudalism was abolished and the new industrial era began.

See opposite page

WHAT HATH GOD WROUGHT IN JAPAN!

Fifty-seven years after

By WILLIAM ELLIOT GRIFFIS, LITT.D.

This is a doxology following a recent tour through Dai Nippon as an Imperial guest.

Dr. Griffis' pen has been devoted to a better understanding of his beloved Japanese since 1876, when his "Mikado's Empire" was published in its first edition. Besides writing introductions to books on Japan by native and foreign authors, and numerous pamphlets, he has written twenty books on Japan; but we question whether he was prepared for what he actually found in that progressive land, or for the audience granted him by the Emperor on June 1.

MORE than once in modern history have the words "What hath God wrought"—slightly paraphrasing Paul and Barnabas's report of What signs and wonders God had wrought among he Gentiles by them"—been quoted with wonder and oy. They formed the initial message sent over the rst American telegraph line, which was laid beveen Washington and Baltimore.

The Honorable Silas Wright of New York, then Congress, could not believe that language might e made to move at lightning speed. So the first usiness message over the wires, the notification of is nomination for the presidency, was not by him onsidered to be genuine. It had to be repeated efore he gave full credence to the truth thus told a flash. Like him, the hardworking missionary the field can, in the midst of his daily routine, ardly believe in the wonders wrought by God rough him and through other instruments of His rovidence.

The year 1927 was for me, then returning to apan for the first time since 1870, as Mount Pisgah: could contrast present results with beginnings far vay in the perspective of fifty-seven years.

When, as a pioneer educator, I landed on the ores of Japan on December 29, 1870, there was not ne Christian church of the Protestant or Reformed der in the whole Empire. Nor was there a Christan church of any order—except in the catacombs secrecy. Near Nagasaki the fires of Christianity d smouldered for three centuries: there were those ho had kept the faith as delivered to them from pain and Portugal through the Roman ritual and adition.

Even the French Roman Catholic missionaries, turning after two and a half centuries on the ening of Japan by treaty in 1859, did not, until ter 1869, learn of these believers, who then numred several thousand. Possibly there were as many those who in Elijah's time had not "bowed the ee to Baal." Yet at the same time the sleuths the Government also discovered them—like furnters after beavers, uncovering the hidden homes their victims and blinding them with the sudden ht of day.

All honor to those humble folk who, following the eam, had kept their daughters pure and their sons morally clean, and had refused to bow down to idols or to love the careless life of the heathen. From my soul came the tribute "Bravo!" when, in the far northern interior, on the morning of March 2, 1871, I saw over a hundred "Kiristans" led into exile.

DR. GRIFFIS AND HIS INTERPRETER

Dr W. E. Griffis broadcasts a Christian message to all Japan. Many appreciative and grateful return messages from far and near all over the Empire. No country better equipped.

It was in the cold, dark dawn and the snow, over which the mountain path lay, was deep. Here were fathers and stalwart sons roped together; mothers carrying infants on their backs; girls, boys, and occasionally a decrepit old man or woman hobbling along on sticks. A guard of hard-faced police prevented my talking through my interpreter to any

in the coffle. All were robed in the red garb of criminals.

Why criminals?

Criminals because they believed in Jesus, in the Holy Spirit, in a clean and devout life. These were good, obedient, tax-paying servants of the Emperor and his government, but were under ban because they were of the "accursed sect called Christian."

"The First Protestant Christian in Japan"

His name was Murata Wakasa No Kami. While guard officer at Nagasaki in 1854 to prevent communication or ideas of foreigners from entering Japan, he found a copy of the Scriptures floating on the waters of the harbor. A few years later he was baptized by Verbeck (See Griffis' "Verbeck of Japan," page 194) and became an active Christian in 1865. He died nine years later, after leading not a few to Christ, in Saga, on the west shore, his home town, where today there are Christian churches.

So they were on their way to prison, exile, short rations, in an old mountain crater in Kaga, and would remain there under condemnation for months and years. Yet could not torture, hunger, nor homesickness weaken their faith. Here, before me, were those who illustrated Heber's hymn:—

"They climbed the steep ascent of Heaven
Through peril, toil and pain."

Certainly they stiffened my resolve never to deny my Lord—"to follow in their train."

But today, how different! *Laus Deo!*

When the first Protestant Christian Church of a dozen or more believers was organized at Yokohama in March, 1872, we Americans present, immune from danger because of extraterritoriality, feared every moment lest the officers of the law should drag our fellow Christians to prison or exile. Never shall I forget the blanched look and cowering form of my servant, Sahei, when, in the first year of my life in Japan, I asked him what he thought of Jesus, and he, brought up to believe that "Jesus" was a monster or demon and Christianity a horrible and dangerous superstition, could make no answer.

But now, "What hath God wrought!" Not in vain were the prayers, gifts, hopes of our fathers and mothers two generations ago; no, not in vain, while the promises of God remain true and are ever in process of fulfillment, provided we believe and show our faith in action.

"Oh God, to us may grace be given
To follow in their train."

It was hard, in the early months of 1927, for the pioneer of 1870–74 to control his emotions when addressing crowded churches and Christian schools where hundreds of eager girls and boys hung upon his words. In Korea the throngs filling the sacred edifices—that were not built of marble nor adorned with stained glass nor gold—made me wonder whether apostolic days exceeded the marvels of our own. I had at times to pinch myself in order to realize that this was the same field that had seemed a desert in 1870–74. In both Japan and Korea mothers had then frightened their children with the name of *Yasu* (Jesus), and real martyrs for the faith had not been few.

How shall we properly survey the present missionary situation in the Empire of Japan? Too many visitors to the Far East trust to statistics alone, often getting their figures in the clubs and casinos between drinks and jokes. For us to do that is to ignore the teaching of the Master, who began with twelve disciples; who gave us the parable of the leaven; who taught us the parable of the mustard seed. I declare, without fear of contradiction, that Japan and Korea are already well leavened with the Gospel truth; I declare that the fields are already white to the harvest despite the fact that the laborers are few.

And last of all, the "fools for Christ's sake" have made even the lepers subjects of their lifelong toil and prayer. I saw in Korea refined American men and women devoting their lives to these outcasts because their Saviour had bidden them "Cleanse the lepers." I saw miracles. I saw the healed restored to home and friends. I counted it a high privilege to address through the missionary words of hope to those "smitten of God and afflicted," within my lifetime deemed hopeless—words of hope from a Saviour who is ours and theirs for this life and the life to come, if only we love and serve.

Not to believe in Christian missions, to my mind, savors of treachery to the Master.

Let us believe Him.

RECEIVED BY THE SCHOOL CHILDREN OF FUKUI

Dr. and Mrs. Griffis had wonderful evidence of the heartiness of their welcome

OUR MISSIONARIES AS LINGUISTS AND AUTHORS

BY GRACE H. KNAPP

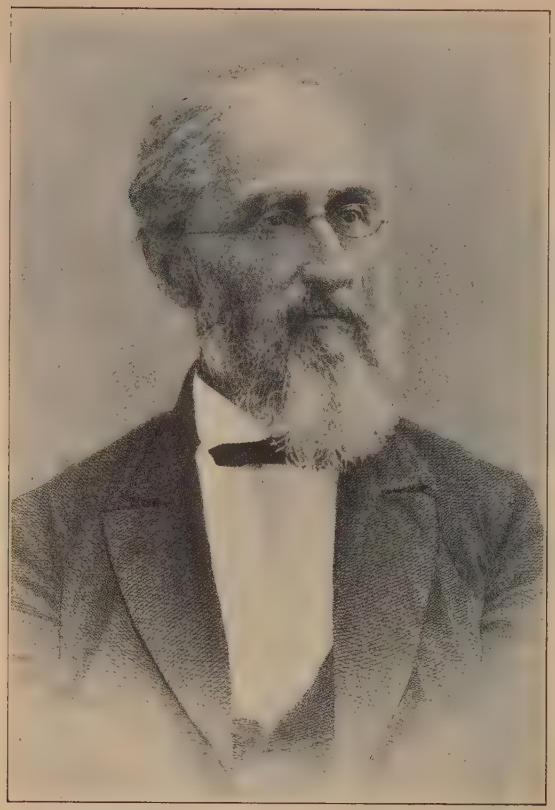
II. AUTHORS

THE remark made in my former article concerning the number in the Board's library of books written in foreign languages by our missionaries holds true of their English books as well. Indeed, I believe we possess a comparatively small proportion of the latter, and we would be glad of information that would aid us in acquiring the volumes we lack. Following our new policy of specialization, we intend to build up the section of our library which under our new system of classification is devoted to such works. In order to concentrate on this purpose with the limited space and time at our disposal, we have sold thousands of our books and have made a distinction between our loaning library and the library for reference only.

The books published in English by missionaries of the American Board may be divided into nine groups. The first contains what might be called objective histories and descriptions of countries and peoples. Among these are: The Middle Kingdom, a classic by S. Wells Williams; The Real Chinese Question, The Real Chinaman, and China's Past and Future, by Chester Holcombe; Social Life of the Chinese, by Justus Doolittle; Chinese Characteristics and Village Life in China, by Arthur Smith; Japan, by Otis Cary; Evolution of the Japanese, by Sidney Gulick; Pre-Meiji Education in Japan, by Frank Lombard; India, Ancient and Modern, by David Allen; India and Her Peoples, by Hollis Read; India: Its Life and Thought, by John P. Jones; Bible Lands, by Henry Van Lennep; Researches in Armenia, by Eli Smith and H. G. O. Dwight; Constantinople, by Henry Otis Dwight; People of the Philippines, by Frank Laubach; The Pulse of Asia and West of the Pacific, by Ellsworth Huntington, who was an associate missionary or short-term-worker.

S. Wells Williams and Chester Holcombe entered on diplomatic careers after many years' work as missionaries of the Board. They became interpreters and secretaries to the United States Legation at Peking, Mr. Holcombe later becoming Acting-Minister, and both helped in the making of important treaties with China.

A large group of books gives much information concerning races and religions and the work of the Board in autobiographic, letter, or journal form. Samples of these are: Journal of a Residence in China, by David Abeel; By the Great Wall, by Mrs. Mark Williams (daughter of Stephen Riggs, missionary to the Dakota Indians); A Residence in the



REV. S. WELLS WILLIAMS, LL.D.

One of the first missionaries of the Board to China. Famous diplomat and noted linguist and author.

Sandwich Islands, by Hiram Bingham; The Sandwich Islands, by Sheldon Dibble; A Visit to the South Sea Islands, by Charles Stewart; Lucy Thurston's Autobiography; Life in Hawaii, by Titus Coan; Zululand, by Lewis Grout; Thirty Years Among the Zulus, by Josiah Tyler; The Zulu Yesterday and Today, by Gertrude Hance; Life in India, by Caleb Wright; Letters from India, by Henry Bruce; India on the March, by Alden Clark; Travels in Asia Minor, by Henry Van Lennep; A Residence in Persia, by Justin Perkins; Fifty-Three Years in Syria, by Henry Jessup; Among the Turks and My Life and Times, by Cyrus Hamlin; Fifty Years in Constantinople, by George Washburn; several books by Moses Parmelee, M.D., and Crosby Wheeler, both of Turkey; Under Two Flags, by James Demarest Eaton.

A few books are devoted entirely to the study of philosophies and religions. Such are: Buddhists and Buddhism in China, by Lewis Hodous; The Case Against Force in Chinese Philosophy (pamphlet), by Arthur Hummel; Chinese Ideas of the Supreme Being (pamphlet), by Frank Rawlinson; A Treatise on Hindu Philosophy, by Henry Hoisington; Interpretations of India's Religious History and The Thirteen Principal Upanishads, by Robert A. Hume; The World's Living Religions, by Robert Ernest Hume, an associate missionary.

Otis Cary's History of Christianity in Jap stands alone in our present collection as a full a scholarly account of the development of the missi work of various sects and denominations in a giv field, although John DeForest treats of these in Su rise in the Sunrise Kingdom, and John S. Chandl has compiled a brief History of Christianity India and has given us an account of The Jesu Mission in Madura. The Naturalization of Chri tianity in China, by Frank Rawlinson, quite recent published, is not a history of mission work; D Rawlinson searches "for the contacts which Chri tianity may find in Chinese civilization . . . and co stantly relates each subject to the present situati in Ch na."

Of course there are numerous histories of t Board's work in different fields. Among these ar The Gospel Among the Dakotahs, by Stephen Rigg A Century in Ceylon, by Helen Root; A Century i India, by William Hazen; Seventy-Five Years in t Madura Mission, by John S. Chandler; A Chapte of Mission History in Modern Japan, by Jam Pettee; Christianity in Turkey, by H. G. O. Dwight Leavening the Levant, by Joseph Greene; The Amer can Board in South Africa, by James Dexter Taylo Drums in the Darkness, by John Tucker.

There are a few accounts of critical periods i mission history like Across the Desert of Gobi, b Mark Williams; China's Book of Martyrs, by Luell Miner; The Armenian Crisis in Turkey, by Fred erick Greene. A number of biographies have bee written by Miron Winslow, Justin Perkins, Joh Barrows, Charles Tracy, George E. White, Charlott DeForest, Ralph Harlow, Alice Shepard Riggs, an others. Missions and Science (The Ely Volume) by Thomas Laurie, is in a class by itself. We hav only one medical book, Henry Ford's African Fever There are sermons and religious books not missionar by Dwight Goddard and John Scudder. Poetry i represented by Otis Cary's Poems and Frank Lom bard's translations of Imperial Japanese Poems o the Pre-Meiji Period.

It is not to be forgotten that James L. Barton Secretary of the Board, was once one of its mis sionaries, and the long and varied list of his pub lished works fall within the classification we are her considering, though not in any one of the group just enumerated. Among them are: The Missionar and His Critics, The Christian Approach to Islam The Unfinished Task of Modern Missions, and Edu cational Missions.

One class of literature is represented in ou library by three or four books only—fiction. Muslim Sir Galahad, by Henry Otis Dwight, is story founded on fact; The Spirit of the Street, b Priscilla Holton, is a recent book of stories. Onl two novels enliven our shelves and both are by Isab Brown Rose: Red Blossoms and The Measure o Margaret. But their quality is such as to make u for lack in quantity. I consider them, with th sole exception of The Laughing Buddha, by Pro James Stewart of another Mission Board, the onl really good missionary novels in the English la

guage. Good fiction is such an effective and popular means of acquainting readers with the life and thought of foreign peoples, that it is to be hoped that greater use will be made of it by our missionaries in the future.

The books mentioned are but samples of those published by our missionaries. Their unpublished work—their letters and reports—are, from the point of view of the historian and biographer, more valuable still. These original documents, bound in huge volumes, are among the archives of the Board. Some of them are a hundred years old and more. Students of the relations between our government and the American Indians have pored over the letters from our missionaries to the Sioux, Choctaws, and other tribes. Many writers of theses for doctors' degrees have studied at first hand the experiences and opinions of our missionaries living in times of great political and social and economic changes in Turkey, China, India, Japan, Spain, Czechoslovakia, and Mexico. A biographer in a distant country writes us to have copied and sent to him a quantity of material that he knows we possess in this form. This is the part of our library that increases in value with the passage of time. A volume from it once lost is absolutely irreplaceable, so that it is to be hoped it will always be housed adequately and protected from all risks of fire.

MOTHER INDIA

KATHERINE MAYO'S BOOK REVIEWED BY REV. JOHN X. MILLER, D.D.
Missionary in South India for Twenty-Four Years

THIS book[1] has aroused more discussion on conditions in India than any other book on India that has ever been written. The writer deals frankly and fearlessly with the social, religious, political and economic conditions of that ancient land, and quotes freely the authorities for her statements. The impression she leaves on the reader's mind is one that is far from flattering to the Indian people, and it is no wonder that it has aroused the bitterest kind of criticism from educated Indians and from the Indian press. They feel that she has wilfully misrepresented India to the world and that "the book abounds in mischievous and untruthful generalizations, which present such a repulsive and revolting picture of Hindu social institutions and religion, that it cannot but arouse strong indignation among those whose civilization has been thus libeled." And again: "The Hindus can afford to look down with supreme contempt upon such vile and untruthful attacks upon their great culture—attacks which only betray the ignorance, the superficiality, and the morbid and intemperate mentality of those who indulge in them." So writes the editor of the *Allahabad Leader*.

But Miss Mayo quotes freely from such writers as Mahatma Gandhi, Dr. Adisheshan of Madras, "The Statesman's Year Book," *Indian Medical Gazette*, from debates and speeches of Indian members of the Legislative Assembly, and from many others, to support her statements.

It is indeed a thought-provoking and challenging book, and one cannot but wish that educated Indians would take seriously the charges made therein and give themselves to the task of bettering the social and religious life of India. We know that evils abound. Social reform is a great and urgent need. Undoubtedly the author presents far too dark a picture of Indian life. A visitor to America might paint almost as dark a picture of conditions here, were he to confine his observation to the crime and evil reported almost daily in our newspapers, but that would be far from a true picture of America as it really is. So, too, of Mother India. One feels that Miss Mayo has failed to mention sufficiently the forces at work throughout India for human betterment.

It is true, as she states, that no missionary could or would write such a book because we know and love the Indian people and have lived in their homes and shared in their joys and sorrows and in their plans for educational and philanthropic work for the masses.

One cannot but wish that the author had given space to the steadily increasing interest in work for the outcast and depressed classes, sanitation, education for the masses, and social reform. The educated Indian naturally prefers to be judged by the work and spirit of the reformer rather than by the teachings and practices of Hinduism.

If only this discussion would lead to the removal of the curse from India's 26,834,838 widows, to raising the age of marriage of girls to at least fifteen years, to training of women for nurses, midwives and teachers, to more humane treatment of animals, more attention to sanitation and health, and to the removal of untouchability and caste distinction, Miss Mayo would have accomplished great things for India, and India might well think of her not as an unkindly, ill-intentioned critic, but as a sincere and candid friend. If there is error there is also much of truth, which thoughtful Indians would do well to consider and act upon. It may be that long familiarity with existing conditions has made them so commonplace that they fail to see them as a visitor from the West does.

One cannot read the book without realizing the tremendous need of missionary work in India, and especially of hospitals and schools for India's daughters. Wherever these are found the terrible conditions so vividly depicted by Miss Mayo are absent. One could give with joy and pleasure a description of the home life of our Indian Christians.

The book is splendidly written and holds the attention from beginning to end. It is well worth reading even though it fails to faithfully present the brighter and better side of India's home life.

[1] *Mother India*, by Katherine Mayo. Harcourt, Brace & Co., New York. Pp. 440. Illustrated. Price, $3.75.

THEN AND NOW AT DONDI

By WILLIAM C. BELL

It feeds our faith in missions to get a message like this from one who has grown up with the work, and who has a reputation for precision in observation and statement.

Dondi is the central educational station of the West Africa Mission of the American Board and the Canadian Board. It is now, under the new agreement with our Canadian friends, the one liaison station of the American Board and Canadian Board missions. It is a genuine case of missionary success deliberately planned and worked out.

THE rainy season has left us, the cold nights have not yet come, and the blessings of nature are on every hand. Fresh fruits and vegetables abound: strawberries, beans, cabbages, tomatoes, sweet potatoes, oranges, tangerines, lemons, apples, and sweet corn. Flowers are blooming in great profusion: roses, carnations, salvia, lilies, dahlias. And all this in Africa at Dondi, where, when Mr. Neipp and I passed through it fifteen years ago, not a single village, inhabited, did we find.

What was it then? It was a district where there had been people at one time, but the inhabitants of the head villages about Cachivungo had fled after a disastrous fire, and their old chief had been captured and imprisoned on the charge of having been at the bottom of the plot in order to drive out a somewhat obnoxious trader. Later it was discovered that the trader's own half-caste children had set the blaze with an overturned lamp. But the people never returned to their ruined villages. After the old chief had died at Caconda they returned to their country, but located themselves in a far-off section of it, under another king. Loyal to their tribal customs, they brought back the bones of their chief, and these are carefully treasured by their descendants.

So it happened that the immediate neighborhood of Cachivungo Hill, near the Gutato River, was wholly unoccupied when the mission was given permission to stake out 5,000 acres here. On that entire area not a single village, although there were many populous villages not many miles away! All this lessened complications later when Currie Institute began to rise on the ridge just back of Cachivungo Hill. Our Canadian friends, with ardent love for the venerated missionary, Rev. Walter T. Currie, D.D., who for years labored at Chisamba, subscribed a fund to establish here a real training school for young men.

Troops of the most advanced youth from all the mission stations came here to take a course covering four years. The curriculum provided instruction in Portuguese, agriculture, industrial arts, teaching and preaching. These youths, returning to their home villages, carried with them the "Good News" of salvation, and also a training in carpentry, housebuilding, and farming.

And that is what is going on here *now!*

Dondi's First School Building

Again! The natives had no knowledge of the Word of God before the mission was established. As a means of practical training in evangelistic work missionaries took bands of students to nearby villages, then to more remote villages. In this way

Dondi's Main Building at Present Writing

the good seed was sown week after week. Some of the old chiefs were first touched, then interested, then willing to allow their sons to spend time at Dondi for work and school. Can you not see what was bound to happen when the Spirit of the living God breathed upon the hearts of men? The interest increased, a work of grace followed, and it became necessary to organize a little church to care for the converts.

What has transpired in the brief space of seven years since the formation of that little church of twenty charter members?

Listen!

This week there has been a church conference held here in Dondi with six hundred delegates in attendance. Most of these have come from the sixty outstations which have grown up in the adjacent territory within a radius of about thirty miles. Old chiefs have come, some in tepoias, some walking, as did the ordinary delegates, but all with definite requests that schools be established in their villages, and that at once!

Of course there have been cases of church discipline, and the church, quietly, but firmly, saw to it that its decrees were carried out for the good of the whole. Yet on every hand there has been enthusiasm and life and a yearning for higher things. One could but catch the new spirit of the times.

What took place this beautiful May day?

At eight o'clock a church preparatory service. To the group of church members present were added the forty-four who would at the next meeting be baptized and be received into church fellowship.

At ten o'clock a full two hours of spiritual fellowship and communion. The greater number of those baptized were young men in the prime of life, with the promise of years of service as His disciples among their fellows. What latent power they represented! There were maidens, and young mothers with babies on their backs—all witnessing through their transformed lives to the power of the Gospel.

THE STORY OF CAYAMBUCA

One among the men who were baptized is especially worthy of note. Years ago Cayambuca, while passing through the nearby wood with a caravan, had an epileptic fit. It put him into the fire and he was badly burned. The next morning the rest of the caravan pulled out, leaving him helpless, and even taking from him such belongings as they could get away from him—even a little Christian booklet he had received as a learner in a Chisamba mission outstation. They simply left him to die; of what use was he? was he not a slave, anyway? Besides, Africans believe this disease contagious, boding ill to any one living in proximity to the sufferer from what appears to them demoniacal possession.

The following day I heard about it and at once went with a couple of students and a tepoia to investigate. We found Cayambuca weak and dazed, but just able to sit up. The two lads with me were fine young men and risked pollution by helping lift the badly burned man into the tepoia. We had a special hut built for him. For days it was loathsome work treating those burns. Then we had no physician and the burden of the medical work fell upon me, chiefly because I had had years of experience previously at Bailundo. For eighteen months the man had to be cared for medically and physically, as he was powerless to do anything, and there were no friends to whom we could appeal. After another year he was able to get about on a crutch and began mat weaving. Later I secured sisal fiber and had him making cord and rope. Now, he is the champion cordmaker of the district and has taught many others the profession. For years he has shown a fine Christian spirit and becomes at once absorbed in explaining Bible truths and the Jesus road to any passer-by going through the little village where he is located. One time, going through his village, I heard him long before I reached his house, and there, hung outside against a tree, was a large picture roll, and around him a most interested group listening intently to all he was saying. Later, he apologized that he hardly took time to greet me as I passed! His wife is now with him and they live very happily together. It was indeed a pleasure to baptize such as he at this morning's service.

FIFTEEN YEARS AGO AND TODAY

Fifteen years ago, had we been able to get an audience of fifty from the surrounding villages, we would have done well. Today we had over a thousand at our morning service, which had to be held in sections: in the large schoolroom of the institute gathered the church members and the class of over 100 preparing for church membership; the rest met out of doors and were led in their worship by a

DONDI'S FIRST CARPENTER SHOP

PRESENT MANUAL-TRAINING BUILDING AT DONDI

THE FALLS AT MOXICO (Mo-shee-ko)

This river is a tributary of the Zambezi, in the eastern part of our Angola field

member of the English Mission from the interior. It was a most inspiring service and the Gospel story, interspersed with evangelistic hymns, won very close attention.

Does all this pay or are we throwing away our time and strength in a futile undertaking, doomed to failure?

Here are a fine band of missionaries, men and women, putting over the *whole* Gospel of salvation, of training for the everyday pursuits of life, of better food, better care of the sick, greater care of baby life, of loyalty to their government.

Then again. Who can estimate the latent power for future development being set free by the Christianization and education of these scores of young men and women, the pick of all missions? What will they *not* do to aid in the spread of the knowledge and love of Christ?

MISS MAKANYA IN BOSTON

BY D. P. C.

This write-up might well be read in connection with the editorial on Mother Edwards, for Miss Makanya is a product of Inanda Seminary.

"THE spirit of the people here is so friendly—they treat me as one of themselves. Even on the streets their faces are kind and friendly. It is marvelous to me. I am going to write to my Zulu papers that it is a wonderful thing to find in the world people who seem to have hearts big enough, and minds broad enough, to know that a black man or woman is a human being like themselves, with a place to fill in the world and a contribution to make to the human race."

This is the tribute paid to the Americans she had met by Miss Violet Sibusisiwe Makanya, who in September visited Boston for a few days prior to going on down the coast to Penn School, St. Helena Island. Straight from South Africa, her homeland, this delightful Zulu girl, with her dimples, her ready laugh, and her unusually intelligent grasp of the hundred and one strange things happening about her, made a score of friends in Boston.

"Sibusisiwe," she explained shyly, on being queried as to her native first name, "means 'we are blessed.'" And Miss Makanya has already given, not only her parents, but thousands of her own people, occasion to feel the fitness of this title. Born of Christian parents, Miss Makanya attended Inanda Seminary, as her mother had done before her, and upon completion of the work there, went on for normal training at Amanzimtoti. School work completed, she taught day school for three years and then returned to Inanda Seminary as a teacher for eight years. In 1923, however, she entered a new field of work, which partook of the elements of both social service and religion, and which brought her in constant and close touch with Zulu boys and girls all through South Africa: practically a traveling secretary and organizer, she covered many miles each week as the representative of the Purity League, a Zulu society formed to interest young men and women.

A SAMPLE OF MISSION GOODS

This unique society—unique certainly for South Africa—is in charge of a purely Zulu committee. It has as its motto the Golden Rule, and teaches not only hygiene, social conduct, and high moral standards, but games and other forms of recreation. It has won the commendation of the Government authorities, and Miss Makanya has found easy entrance into Government and mission schools alike. Many have been the miles which this earnest young woman has covered on foot, along lonely jungle trails, as she has journeyed from kraal to kraal and village

CLOSER VIEW OF THE FALLS

They are from 100 to 150 feet in height. We question if these have appeared in any American magazine before this. Mr. William Bell took the pictures.

to village bearing her message of the need of a moral uplifting which must come from the Zulu people themselves. Violet Makanya is a living answer to the question "Why missions?"

To those who can read Miss Makanya's language a very good opportunity to "see ourselves as others see us" will be given when she returns to Africa, for she will then write a series of articles for Zulu papers on her impressions of America and things American. Although modestly repeating that her "English is very poor," Miss Makanya speaks almost perfect English in a rich, rolling voice that has just sufficient accent to make it particularly intriguing. She chooses her words carefully, and thinks about what she says. Indeed, Miss Makanya *thinks* about everything. She is possessed of true African humor; she grasps in an astounding fashion the significance of things, and her contribution upon any subject shows an unusual balance of judgment and keenness of perception.

WHAT SHE THINKS OF AMERICA

Of course she was "interviewed," and of course she was asked all the standard questions. What do you think of America? What do you think of Americans? How do you like Boston? and all the rest.

"You Americans," she said, "strike me as such a healthy, strong, active people. You are so full of . . . so full of," here for once her vocabulary refused to supply just the right word.

"Pep," suggested the reporter.

"Yes, yes, that is it, PEP and Vigor."

The way in which we rush about was a source of considerable distress, and no little amusement, to Miss Makanya. Our policemen, with their efficient manner of conducting the traffic, won hearty commendation from her, as did the courtesy of the railroad conductors. "You have developed your country so extensively," she said, with admiration.

In a talk before the Prudential Committee of the American Board Miss Makanya paid tribute to the work which has been done for her people by this organization. In her other interviews she paid a similar tribute to the whole work of missionaries.

"You came," she said, "not because you owed us anything, but because you wanted to help us. You gave up the comforts and safety of your homes to live among us. Now it is up to us (her actual words!) to try and repay you by seeking to serve our own people, in small ways at first, but seeking gradually to fit ourselves for bigger things."

REPORTS PROGRESS IN AFRICA

In South Africa Miss Makanya feels there is a small, but slowly increasing, group of white men, both English and Dutch, who are showing interest in the African. The mission work is being examined more closely and requests for mission-trained natives are made by business men. Mission exhibits are attended by larger numbers of city folk. Miss Makanya feels that this is a hopeful sign, even in the face of many troublesome issues.

Courtesy of the Boston Sunday Herald

MISS MAKANYA

Polygamy, she says, is slowly dying out, and adds naïvely, "The men are finding that it costs too much." Which is the only argument to date in favor of the H. C. of L.!

MEETS A KINDRED SPIRIT

An interesting interview was arranged between Miss Makanya and the editor of the Boston *Chronicle*, a Negro paper. The editor, himself a delightful and cultured Negro, quickly won the approval of Miss Makanya. Two incidents arose out of the interview which particularly caught the attention of the News Editor.

During the talk Miss Makanya spoke often of "my people." Before she could conclude one of these sentences, she was gently corrected by the *Chronicle* editor, who said, with a smile, "OUR PEOPLE."

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A MORNING WITH TAGORE

By RALPH RICHARD KEITHAHN

SO this is the "Shantiniketan"? On the far-stretching plain, about two miles from Bolpur, stands a grove of trees. In it is hidden Tagore's school, consisting of various simple buildings. There is the tree under which both Tagore and his father have sat and seen visions of the future as they looked out over the plains. Nearby is the beautiful various-colored glass temple set upon a raised cement platform. Here the people of the school worship. The temple is simple. Within is a marble floor. At one end is a mat on which the leader may sit. Before the mat are three small and low tables.

It is Wednesday morning, the regular time for the weekly worship. A bell has rung. The people are gathering. I take off my shoes with the others and am ushered into the temple. "The Poet" is coming. There he is in his long robes, his hair and beard flowing in the wind, coming slowly; yes, one would say, thoughtfully. He enters the temple. We arise. All sing a song of praise. "The Poet" leads in prayer. We are seated. Then a group of children sing a "lyric." After that Rabindranath Tagore talks to us for an hour, in Bengali, on the power of peace in a man's life. As he talks his eyes are closed, his face is expressionless. The only movement is a gripping of the right hand when the speaker is making a strong point. The people "hang" unto his words. Suddenly all is over. Again we are led in prayer, after which we go out. The people crowd about their hero to touch his feet and then their foreheads, a beautiful custom of showing respect in Bengal. "The Poet" walks quietly away and on to his abode.

My friend and myself are ushered into a hall that goes right through the center of the simple one-storied home. Here Tagore receives his guests. We are there but a moment when "The Poet" comes to welcome us. Where his face had been almost expressionless before, now it beamed as he greeted us. We were seated. Opposite sat "The Poet" of India, as he is always called. We talked a bit about his school—that school where he is trying to prepare boys for life. Here all restrictions are thrown to the winds. The boy is allowed to develop in freedom. Government requirements have been set aside. The boys continue to keep in contact with their villages. Here learned men from all over the world gather for retreat, to share their experiences—their souls with one another.

But we had other thoughts in mind. And soon I put the question which we wanted this outstanding Indian leader to speak to, "How can we, who come from the West, best help India?" The figure before us leaned forward. And for the next three-quarters hour he spoke as from his own soul. It was an hour never to be forgotten. He started in by telling of his own experience in China. In his stay there he was not able to learn the language. He felt that he did not understand the mind of the people. Yet at the same time, as in other places, he felt at one with the people. He felt "at home." Then he went on also to say that we should come. We should live with the people. We should be one with them. "There is no fundamental difference between peoples, at least I do not think there is.

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THE TEMPLE AT TAGORE'S RETREAT

THE HOME BASE

Among the States

The State meetings of the women this fall have been large and important ones, in several cases occupying two days, with very carefully planned programs.

New Hampshire's meeting was held October 4–5 in the First Church, Concord—the church where Mrs. McFarland, the minister's wife, founded in the early years of the nineteenth century the historic Female Cent Society. The women of this state have made strategic plans and are organized as the Department of Women's Work under the State Conference. The committee of twenty-one members includes a representative of each association.

Vermont women gathered at Bethany Church, Montpelier, September 27–28, with a good attendance for the two days, and completed their merger under the name of the Congregational Women's Missionary Society of Vermont. Mrs. Herbert W. Blodgett of St. Johnsbury was elected president, with a strong staff of other officers. Miss Uline, our Project Secretary, and Mrs. Robert Chandler of Tientsin represented the American Board on the program, and there were other able speakers on Home Missions. At the evening session a notable pageant, "Vermont's Gift of Light," pictured striking episodes connected with the interests of the Vermont Branch, which was founded fifty-five years ago.

The Congregational Woman's Missionary Society of Illinois met at First Church, La Grange, October 19–20. A varied program covered six sessions, with both men and women speakers representing the various missionary interests of the church. The foreign work was presented by Dr. Emma B. Tucker of North China, Mrs. John X. Miller of South India, and Rev. Merlin Ennis of West Africa. The young people's work was given emphasis through addresses and at a special banquet. Mrs. Lydia Lord Davis was designated as "Chaplain" and had charge of the morning devotional services. A communion service was held during the first afternoon session. The main feature of the evening session was a pageant entitled, "Our United Task," which presented scenes from Illinois projects.

Meetings to Come

In First Church, Evanston, Ill., November 1–3, will be held the important gathering of the Midwest Region. This includes a Workers' Conference on the first day, special luncheons for young people and for local workers, and large public sessions, with a variety of able speakers, both home and foreign.

The Congregational Woman's Missionary Society of Iowa will hold its first annual meeting in Marshalltown, November 8–9. The women of that state are looking forward with much anticipation to this meeting and the fine program which is promised.

The annual meeting of the Congregational Woman's Society of Kansas will be held with the church in Manhattan, the second week in November, the exact dates to be announced. Mrs. D. Foster Updike of the Commission on Missions will be one of the speakers. Many matters of interest and items of business will come up for discussion, and it is hoped that the meeting will be largely attended.

The Woman's Missionary Society of Ohio will hold its annual meeting in Cleveland, November 10–11. The Ohio women have a reputation for planning excellent programs.

Chicago Friday Meetings

The missionary meetings which are held each Friday morning in the Assembly Room at 19 South La Salle Street, Chicago, are always interesting, and well attended. Recent speakers included Rev. O. A. Smith of Nogales, Ariz.; Mr. H. W. Hackett of Kobe, Japan; Mr. George N. White, Associate Secretary of the A. M. A.; and Rev. W. F. English, Jr., Central Division Manager for the Near East College Drive.

At the first meeting in October, the play written by Mrs. Charles M. Sheldon, "A Missionary Romance," was given by a group of women from Glen Ellyn. This play sets forth the need of the annuity fund which the Midwest Region is trying to raise for missionaries formerly supported by the W. B. M. I. A cordial invitation is extended to Congregational women who may be in or passing through Chicago to attend these Friday morning meetings, which are in charge of the Illinois Woman's Society. They last just one hour—from ten to eleven—always an hour well spent.

Berkshire's Splendid Record

Berkshire County women in Massachusetts, who have continued to keep their Branch organization on the old lines, have collected a "jubilee gift" of $8,700, gathered as an extra, over and above apportionment quotas. Part of this was given to help erect a new building for the Ahmednagar Bible-Women's Training School, and the remainder goes toward a dining hall being built at Amanzimtoti Institute, to be called Berkshire Hall. In one more year they hope to have enough to complete the total cost of this building. For many years this Branch of the W. B. M. has supported a mission teacher in Natal, and so has been keenly interested in educational work in Africa. At the fiftieth annual meeting, held in Pittsfield, Mrs. George W. Andrews of Dalton was elected president, taking the place left vacant by the resignation of Miss Grace Perry of

Williamstown, who has served so faithfully and ably for twenty-one years. This group may well be proud of their fifty years' record of work and of giving.

Commissioning Services

A series of commissioning services for new missionaries sailing this fall were held in various parts of the country during September. Two of them took place in Connecticut on September 11. Edson C. Lockwood, under appointment to the Madura Mission, received his commission from Secretary Patton during a Sunday morning service in his home church, the First Church of Christ, New Britain. An India missionary, Rev. W. H. McCance, gave the Welcome to the Field; Rev. Theodore A. Greene, the pastor, voiced the Godspeed from the church; while Rev. A. D. Heininger, who is serving First Church during furlough from China, offered the Prayer of Consecration. Mr. Lockwood sailed October 9. On the same day, at Second Church, Berlin, Conn., Miss L. Jeannette Honiss, R.N., under appointment to Turkey, was commissioned. Dr. Oscar E. Maurer of New Haven, Recording Secretary of the Board, presented the Commission and offered the Prayer of Consecration. Miss Honiss says: "It is the deepest joy imaginable, after having been born and brought up in this beautiful New England town and church, to go out now as its missionary."

On September 18, East Church of Grand Rapids, Mich., made the commissioning of Dr. and Mrs. H. V. Markham, under appointment to the West Africa Mission, a part of the morning service. Mr. F. E. Bogart of Detroit presented the commission on behalf of the American Board, of which he is a corporate member, while Superintendent Sutherland offered the Prayer of Consecration. The pastor, Rev. J. W. Fifield, Jr., took for the subject of his address, "Diminishing Distances." This growing church has increased its benevolence budget from $250 in 1917 to $3,000 in 1926, and is happy to have the opportunity of supporting these two medical missionaries.

Superintendent Harrison of Oregon commissioned Miss Frances Clapp, under appointment to Japan at a service in First Church, Portland, September 18. Rev. and Mrs. E. D. Kellogg welcomed her to the missionary fellowship and Miss Marthine Grimsby spoke on behalf of the Oregon Missionary Board. Miss Clapp, who is a daughter of Oregon and a member of this church, responded with earnest words on "Why I Go." Dr. George J. McCollum of Chicago offered the prayer.

At New York Headquarters

It was an unusual event in the day's routine at the New York Congregational Headquarters to have a Commissioning Service held in that office building for a missionary on the eve of sailing. The missionary was Miss Sarah W. Wells of Pittsburgh, Pa., only recently appointed for work at Aleppo, Syria. Miss Wells comes to us from another denomination and has not as yet made contacts with a Congregational church.

The Directors' Room in the United Charities Building at 287 Fourth Avenue furnished a dignified setting for this ceremony, held October 7, and special decorations of flowers added a touch of beauty. The service was in charge of Rev. Harold G. Vincent, representative of this Board in New York. After a word of introduction by him, Miss Wells spoke briefly of her motive for going, and of her preparation for the work. The commission was presented by Dr. Charles E. Burton and the Prayer of Consecration was offered by Mrs. D. Foster Updike. There were present about thirty-five people from the offices of the Extension Boards, the A. M. A., the Commissions on Missions and Evangelism, and the National Council. The occasion was one which emphasized the unity of the work and deepened the spiritual fellowship among the various departments.

Secretary Eddy in California

On October 6 Secretary Eddy started for the Pacific Coast, where an extensive itinerary has been arranged for him by Superintendent Kenngott of Southern California and Superintendent Minchin of the northern part of the same state. In addition to speaking in a number of the larger churches, such as the First of Los Angeles and the First of Pasadena, Dr. Eddy was scheduled to meet with eight associations, bringing a message not only in behalf of the American Board, with particular reference to the situation in China, but also in behalf of all the Congregational interests and plans concerning which he is familiar as a member of the Promotional Council of the Commission on Missions.

Courtesy of the Boston American

The Outgoing and the Incoming

Miss Priscilla Holton of China (at left) is being welcomed by Mrs. Ruby Phillips Birge (about to take the boat for Turkey) into the student-candidate work which Mrs. Birge has given up for service in Turkey with her husband, J. Kingsley Birge.

He has been impressed by the thoroughness of the preparations made for him by the state superintendents and the other Congregational leaders on the Coast, and is counting upon the trip being an unusually rewarding one. He expects to return to Boston November 11.

Week-End Cultivation

At the request of the Pastors' Union of Rochester, N. Y., the Committee of Reference and Counsel, under the leadership of Rev. Milton J. Stauffer, is arranging a week-end Institute of Foreign Missions, November 19–21. Mr. Stauffer was formerly a missionary in China, recently Educational Secretary of the Student Volunteer Movement, and now connected with the Foreign Missions Conference, as Secretary for the cultivation of the home church. This is the first of a series of interdenominational Foreign Missionary Institutes to be held in leading cities during the winter. Grand Rapids has one scheduled for December 10–12. The prominent features of these institutes include the filling of all city pulpits on Sunday morning, a mass meeting for young people Sunday afternoon, a gathering of all pastors Monday morning, a luncheon for laymen the same noon, and a mass meeting for women on Monday afternoon. It is found that the pastors and churches are keen to have these institutes come to their cities.

Death of Mrs. Brunner

Mrs. Ella Ford Brunner, whose death occurred in Cleveland, September 13, after an illness of only ten days, was widely beloved for her strong but winsome personality and her generous and devoted service.

Born in Cleveland, August 20, 1850, she spent the larger part of her life in that city. She was graduated from Lake Erie College in 1871 and was married to William F. Brunner in 1878. For forty years she was a loyal member and generous supporter of Foreign Missions, serving as Secretary of the Missouri Branch, W. B. M. I., and as president of the Indiana Branch, previous to her five years' term as president of the Ohio Branch.

In 1923 she visited China and Japan and was a welcome guest at many mission stations, especially at Fenchow, where the Kate Ford Whitman Hospital, built in memory of her sister, is located, and at Kobe, where her cousin, Miss Gertrude Cozad, was teaching. Having been aboard the *Empress of Australia* in Yokohama Harbor, when the disastrous earthquake occurred, she was in constant demand as a speaker on her return, and delivered with peculiar charm and power over three hundred addresses in churches and clubs. She had the rare grace of a "cheerful giver" and few were the good causes that did not benefit by her generosity.

FRIENDS AROUND THE WORLD

By AGNES S. KELSEY

THE Legion of Unseen Comrades organized under the Education Department of the Board is proving a success in world friendship. It is made up of boys and girls who are isolated or unable to receive missionary education through the regular channels of the church. All boys and girls between the ages of six and twelve, who can be included in this category, are cordially invited to join the Legion of Comrades—unseen, because they will probably never meet each other face to face. The members are not limited to one race or nationality—boys and girls around the world are invited to be members. Leaflets describing an organization can be secured from the Children's Secretary of the Board. Here is a letter recently received from one of the Comrades in Japan.

Asahigawa, Japan, August 23, 1927.

Dear Aunt Agnes:

I have received your letter today. Thank you very much. I am so happy, very happy, to receive a letter from you, and a story, too. It is not very often that I receive letters from America. I am Japanese, of course, but when I was four years old I went to America, and came back 1927, July 9. So that is why I can write and speak English. And, moreover, that was the reason why I wanted to join the club when I heard about it from a missionary near Asahigawa. I lived in Oakland, Cal., when I was in America, so I knew only a few people over East, where you live. I have not yet received my pin, but I'm sure it will come soon. Thank you for reminding me about thinking about other lands, and China also. I was almost forgetting. I will surely think about our friends in far-away lands when I see the pin on my collar. And also about China. When I pray to God tonight and every night I won't forget what you said to me. Asahigawa is not as warm and nice as California. It is very cold. Maybe colder in winter than Boston and New York. But it is very cool in summer. In the winter the water freezes, and oh, it is so cold! I don't want to think of it. I have very few people to talk English with except Mother, and sometimes with Father, but he is so busy with the church work, I have very few chances. In Sapporo and Otaru there are a few missionaries that I know, so I go to their house on vacations. I have not written English or, moreover, a long letter like this a month over, so my spelling and writing is poor, but please excuse me. I hope to receive another letter and story from you, but if you are very busy it is all right. Good-by.

Yours lovingly, Ruth Shiraishi.

SO OUR MISSIONARIES WRITE

Miss Susan W. Orvis Considers Work for Turkish Girls a Privilege

"For myself, I am happy that I can work in Adana for the *Turkish* girls. That seems to me the biggest thing that our Board has undertaken in all its glorious history. And it is *our* privilege, our mandate. No one else is going to do it. If we fail, it will be left undone. I know there is need in other places in the Near East and in other countries. I have had a chance to see such needs myself in other years, but there is nothing quite like this, it seems to me. Whatever retrenchments are required I am sure the Board will not consent to cut down the personnel or appropriations for the work in the *interior* of Turkey where we work for the *Turks*, nor ever fail to pray for us, who need to be given power and guidance each day of our lives that we may live Christ."

Mr. Lee Vrooman Takes a Trip to Study the Effects of Five Years of Turkish Effort

"Here was an interior area, away from the coast and several cities away from the railroad. Here is the old Anatolian Turk in his native habitat. How have five years of Westernization affected him? Is the revolution actually getting into the life of the people? These were the things we wanted to know.

"These five years of peace have seen much construction. The city which has had the least reconstruction is Smyrna, and from it the average tourist gets a wrong impression of what has been done in the country as a whole. Throughout the area visited we found many new factories. In Yalivatch a Robert College graduate, who also got a degree from Michigan, is head of a company which has built a large tannery equipped with the most modern machinery. Lack of fuel and of skilled mechanics makes the growth of factories slow. However, it is steady, and marks a sharp cut with the past. Every town has future development projects in mind.

"With the growth of factories has gone improvement of transportation; automobile roads branch out in all directions from the railway stations. People who formerly seldom left their own villages can now easily make trips to distant cities. Trade is fostered. The importance of these new roads cannot be overestimated.

"Being interested in education, we visited schools, teachers, superintendents all along the route. In nearly every place we found students from Robert or International College. These lads are all young, but they come from leading families and their influence is even now noticeable. The Robert College man mentioned above was not only responsible for building the factory in Yalivatch, but was also influencing the whole town as head of the Ojak or young men's club.

"The teachers everywhere were most courteous, and in Burdur some fifty of them gave us a reception in the Teachers' Association Building. On which occasion I made a brief address in Turkish on recent trends in education. These teachers are all eager to get new books on educational methods and were keen about a new book on 'Child Psychology and Education' by Hilmi Malik, a graduate of International College and Columbia. One result of the trip is the placing of books translated by our publication department in eight different libraries. Their teachers begged that more books on American education be made available in Turkish. It is to be hoped that by translating key books we may affect the whole educational policy in this fluid time.

"For educationally this is a time of growth and experiment. One of the most striking results of Mustapha Kemal's revolution is the new attitude toward education. The group of men gathered round him intend to have the schools Westernize the country. In order to keep the teachers up-to-date, summer institutes are put on in important centers and attendance required. We should grasp the full significance of men and women meeting together to work on the problems of Turkish youth. There is a tremendous gap between that and the historic seclusion of the harem. Furthermore, the schools are progressively being made coeducational.

"One of the most significant changes of the whole nationalist movement is this new educational impetus. It spells the success of the revolutionary idea of adopting European civilization."

Dr. W. W. Peet Writes after a Visit to the Caucasus as Representative of the Federal Council of Churches

"I spent a full month on the trip. I saw the work and met many of the officials of the government. I had an interesting day at Etchmiadzin, and a long and full interview with the Catholicos. As I expected, His Holiness was guarded in his speech, but he is in favor of progress, of reforms of the right sort. He knows his limitations politically and is careful.

"About the Soviet, we all know its weak points. I saw chiefly the better side. I shall be interested to see how it develops.

"The N. E. R. is doing a fine piece of work. There is fine material in the staff at Leninakan and elsewhere. They have a discouraging time. I tried to cheer them up, and perhaps I did, quite a bit. I tried also to help about the contacts with the government, and left with the feeling that I had done so.

"I am now all ready to leave for Lausanne, hop-

ing to settle the question there as to my future work for the Federal Council. I have had a wonderfully interesting year of it and I know that I have opened doors to further approaches. I think I can see just what the next step should be. If taken right it will be just what is wanted, but it is a question of support, and this, I fear, will not be forthcoming at once. Time, perhaps, is needed to get the cause fully before our people at home. Time is what I cannot well give. If I were ten or fifteen years younger I could wait."

Mrs. Frederick B. Bridgman Tells of Johannesburg Hospital Plans

"A portion of the ground which has been set apart for a Recreation Field for Natives has now been definitely given us. It is very accessible from any part of the city and centrally located for Reef towns and locations.

"The Chamber of Mines loaned us their architect to draw up plans and make all specifications; thus saving us about $2,000. The plans call for a perfectly plain but substantial brick structure, with provision for an out-patient department. It appears that such a building providing for thirty patients, with accommodation for resident physician, matron and nurse, and ten probationers is going to cost nearly double what we were originally informed. It all comes to about $40,000! But if we get the $10,000 we are asking from the Provincial Council and $5,000 from the Town Council, we shall not be far from our total. We are asking for maintenance grants from both councils. The Memorial Hospital is becoming a subject much talked of and there are constant references in the press to our whole scheme of Native Health and Welfare.

"At Alexandra Township, eight miles from town on the road to Pretoria, we have just finished a small dispensary, two rooms and enclosed veranda. Dr. Crinsoz de Cottens began practice there directly after Easter, going for a couple of hours in the morning and continuing at her Doornfontein clinic in the afternoon; there she has treated 1,100 cases. Miss Cowles is following up scores of the Doctor's cases and is establishing an enviable reputation already as a medical expert. Several women physicians have offered their services for Baby Clinics and Pre-Natal Clinics."

Robert Fairbank of Vadala, India, Tells of a Dream and Its Fulfillment

"All people have dreams and oftentimes those dreams come true for the dreamers. On my short term in India I dreamed of the day when our churches would be stabilized, when the people themselves would take over large shares of the work which the Foreign Board has carried all these years, and when our youth would go out into the world educated and fitted to earn their daily living, and be able to enjoy life withal. Today my wonderful dream is on the high road to fulfillment. There are problems ahead, mistakes will often cloud the way, but the task which lies before us is surely God-given, and we SHALL win, to the glory of the Kingdom of Christ.

"From June 1, 1927, the Anglo-Vernacular School at Vadala will change its course of many years' standing, and instead of fitting boys merely for High School and the Normal Training Course, it will widen its field of activities. Once again we are indebted to our benefactor of long years' standing, Mr. Arthur Curtiss James, whose liberal gift has made this school-to-be possible. We are also indebted to the far-seeing vision and interest of the Director of Public Instruction of the Bombay Presidency, who has promised to coöperate towards making this school a success by more than doubling our usual grant-in-aid for educational purposes, and by promising to try to secure an equipment grant for the school. What the name of the school is to be has not as yet been decided upon, but the aims of the school are as follows:—

"1. To provide a liberal book and vocational education for all, regardless of caste or creed.

"2. To provide preparation for those who are eminently fitted to enter High School, and who are reasonably certain of going beyond that stage of instruction.

"3. To provide vernacular preparation for those whose English will not admit of their further studies in that language, but whose vernacular studies are of a high caliber, and upon whom we can depend for our future Christian leaders.

"4. To provide for all others a good education in the three R's, and the theory, as well as practice, of that vocation for which their talents are best suited.

"The Vadala District is an agricultural one, and is also notorious for its many famines. The class of people from which most of our Christians come depends upon the harvests and good seasons for daily labor in the fields. It is quite apparent that when famine visits our section of the country large numbers of people are deprived of the means of earning their daily bread, and are forced to seek the cities or other less devastated areas to get work. It is equally apparent that at such times the work of the district churches is hampered or completely suspended pending a return of favorable and sufficient rains. Under such circumstances one cannot conceive that any church would ever become wholly independent at all times, and it is a marvel to me that they ever do become—as they have done under my very eyes—independent, when their whole machinery of work is so often upset. And the question that has been burning in my heart has been: How can we adapt our schools to make the churches stable and independent at all times? How can we make such use of the funds that are entrusted to us as to tell the givers that our youth have been trained therewith, fitted to support and eager to become stabilizers of the Church of Christ in the Vadala District? The answer, as I see it, is in the material form of the school which we are about

to reconstruct. And the reconstruction must be both material and spiritual, to benefit the Church.

"Another reason, or a sub-reason, for this reconstruction is that so many of our boys who have had a High School education are unable to get work today, which to them seems fitting to their degree of education. And they are unfitted for any manual labor. The demand for B.A.'s, even, is far less than the supply. What chance has a mere High School boy? Still another reason is that manual labor has come to be looked at askance and as suitable only for the ignoramus and the uneducated. The easiest way to say this is: dirty hands make a man dirty. Consequently, many have gotten to such a state of mind regarding manual labor that it is doubtful if they would work at it even if they must otherwise starve. Such a condition is unhealthy, to say the least, when we are considering ways and means of stabilizing the Christian Church in our midst. I believe the solution for all these maladies lies in putting to the proof the idea of Sam Higginbottom—that the Gospel of Christ can be taught at the plow as well as in the pulpit; that the term "a Christian and a gentleman" is not limited to one from the class of the learned, but can also be applied to one who earns his daily bread and provides a good home and its comforts for his wife and little ones, with his sooty hands, through the use of his hardened muscles, and by the sweat of his brow. A man can be a Christian in carpentry, blacksmithing, pottery, agriculture, or poultry raising, as well as one who sits six hours a day on a high stool, gets his fingers manicured, and disdains to wear anything except white.

"I do not remember the day when I was 'converted' to such a belief: I was born with it. I believe the day will come when many of our boys will be proud of their ability to live by their brains AND brawn, and be pillars upon which their churches can rest with confidence."

THE BOOKSHELF

SECRETARY PATTON'S NEW BOOK, "THE ROSARY"

THE most interesting phase of the history of the human race has always been its passionate search for a way of communication between itself and its Creator. Histories of religion specialize on this desire, but it goes deeper than most of them reach. Its urge is as deep as the life spark of the race itself. We call this effort to speak to God and to get a message from him "prayer." In his new book, "The Rosary," [1] Dr. Patton of the American Board has set forth in a concise and suggestive fashion the part that "prayer beads" or rosaries have played in this effort.

For many years Dr. Patton has been interested in the subject and has gradually assembled a collection of rosaries of much value, historically as well as for their beauty or oddity. In the first chapter of his book he touches briefly on the users of such beads, from the Indian Yogi and Mohammedan Turk with his ninety-nine attributes of Allah, one for each bead, down to the *poilu* in the trenches during the Great War, who, "unable to say long prayers or to frame suitable expressions for his thoughts," found faith strengthened and courage built up by the use of the little tricolored rosary given him by his village priest, or maybe by his mother, as he marched away.

An interesting section tells of the allusions to rosaries or "beads" in our language, such as the "beadsmen" of old England, whose duty it was to say prayers for their benefactors—dead or alive—or for the church or cathedral with which they were connected; the "paternosterers," as the priests devoted to prayer and fasting were called from the chief prayer of their brief round—the Pater Noster.

Though the English history comes closest to us, it is not more interesting and certainly not as poetic as some of the Indian revelations brought out by the author's search; while the Thibetan rosary of 108 beads, which "is a charm against disease, a device for the praise of Om, a registry of merit in the unending circle of births into lower animal forms, and a means of reckoning arithmetical sums all in one," is most bewildering to our Western minds.

The description of the beads of various ages and faiths with the explanations of their differing numbers and arrangements opens a fascinating vista into the prayer life of their users. Dr. Patton calls attention also to the knowledge that may be gained of the use of rosaries from pictures, embroideries, and tapestries in the art museums of the world, and among the significant pictures which illustrate the work are two or three of this character. "The psychology of the Rosary" as Dr. Patton sees it is set forth in a chapter of special interest, and then, to express his own position as to the use of the beads, he has made his closing chapter a statement of what he sees to be the limitations of the rosary in the religious realm, and has shown why it has not appealed to those who hold the evangelical view of prayer.

The dedication—"To the fellowship of all who pray, without regard to race, land or religion"—is a reflection of the spirit pervading the pages of this book which makes a unique contribution to the literature of the world's spiritual life.

F. S. F.

[1] *The Rosary.* By Cornelius Howard Patton. Fleming H. Revell Co. Pp. 160. Price, $1.50.

"BUILDING INTERNATIONAL GOOD WILL"

Reviewed by FRANK C. LAUBACH, PH.D.

Sponsored by the World Alliance for International Friendship through the Churches is an important volume, entitled "Building International Good Will," [1] which contains sixteen chapters written by prominent men and women, leaders in the cause of peace and authorities on the legal and international aspects of the problem. It is a "serious effort to collect in one volume the various constructive methods which are being brought forward in the interests of Universal Peace," as Fred B. Smith, secretary of the Alliance, explains in his foreword. The papers are grouped under three headings: I. What Concern Has America With World Peace; II. The Menace of War; III. Building Bulwarks Against War.

In the first chapter Jane Addams and Emily Greene Balch remind us that peace movements have existed since Isaiah. They summarize the history of them from the days when the earliest Christians refused to aid the Roman armies, and for this reason suffered the death of traitors, to the peace congress in Paris in 1849, and the founding of a "League of Peace and Liberty," by Victor Hugo and Garibaldi in Geneva in 1867. These are some of the "hopes we inherit."

J. Henry Scattergood feels that Germany can never pay the reparations now being demanded of her, yet if she fails France cannot pay her war debt to us. Therefore the debt must be cancelled; but America must get full value for her money. It will pay us to trade off our debt in the form of a world settlement.

Dr. W. Russell Bowie shows by convincing illustration that Good Will is war's only antidote. "The time to stop the next war is now." We must school ourselves not to be poisoned by malicious newspapers, not to be prejudiced against entire nations by unlovable individuals from those nations, not to keep silent when selfish and cynical policies are being promoted.

Wars, Denys P. Myers recalls, come only from disputes. If disputes are settled peacefully there will be no wars. Curiously, the only unqualified pledges to arbitrate all disputes are between two Moslem countries, Afghanistan and Persia, between Siam and several European countries, and between several Latin American countries. William Jennings Bryan, when Secretary of State, negotiated thirty extremely important treaties. These left to the discretion of the contracting countries the question of arbitration, *but* provided for a disinterested examination and delay in every case where arbitration was not adopted. This really throws all cases open to impartial judgment. The fifty-five nations signing the League Covenant agree to refrain from war until peaceful means have been exhausted. If we add together the 1,300 bipartite treaties, the fifty multipartite conventions made through Geneva, the fifty-two signatures to the Permanent Court of Permanent Justice, and the 150 treaties giving the court jurisdiction over special points, we have a grand total of over 2,000 bipartite treaties standing between the world and the menace of war.

George W. Wickersham says that the Permanent Court of International Justice embodies the principles, ideals, and aspirations of the American people. We long took the lead in advocating arbitration and made proposals which were adopted by the Hague Conference of 1907. The present Permanent Court of International Justice selects its judges on the plan proposed by Elihu Root. This Court is not controlled in any respect by the League. Nor is the Court in any sense a substitute for the League. The League seeks to avoid controversies, the Court exists to settle controversies after they have arisen. Fifty-two nations have already signed the protocol of the Permanent Court. The United States has applied for membership with reservations and will become a member as soon as the other signatory nations accept her reservations.

Mrs. Edgerton Parsons discusses the glorious evolution of international organizations like the Red Cross, International Agriculture, The International Postal Union, and The International Chamber of Commerce. In Geneva, forty-five international organizations are registered, representing all varieties of interests. These and scores of other movements are paving the way for world unity through organized service.

William P. Merrill says the Church ought to be terrified and not flattered by the oft-repeated statement that world peace depends upon *her*. What people really mean is this: *"Religion alone can do it: and religion isn't doing it."* In order to bring about world unity, the Church must demonstrate its own unity and must come out four-square for the plain commands of Jesus.

Dr. James T. Shotwell declares that the League is now preventing wars which would be great and terrible if permitted. Brilliantly the League closed hostilities between Greece and Bulgaria after they had actually begun. Before 1914 such an incident would have embroiled much or all of Europe. America must not impede the fine progress now being made toward peace. We ought to make treaties like Locarno. We ought also to issue a pronouncement to the world that we will not permit the shipment of arms to an aggressor nation.

Frederick Lynch, who writes the concluding chapter, points out that the churches of the world have progressed immensely in the past decade. Formerly they thought but little of their share in bringing world peace. Now they have organized the Church Peace Union, the World Alliance for International Friendship through the Churches, and the Commission on International Justice and Good Will of the Federal Council of Churches.

The book closes with a useful list of international organizations, their officers and addresses.

[1] *Building International Good Will.* Macmillan Co., New York. Pp. 242. Price, $1.50.

HERALD QUESTIONS

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MISSION NEWS

NEW RECOGNITION TO KOBE COLLEGE

A new form of recognition has been given by the Government of Japan to the Academy Department of Kobe. Hitherto the Academy Department, although having a five-year course, had been recognized by the Government as the equivalent of only a four-year girls' high school, simply because that was the usual kind of recognition that it gave to such schools as Kobe. The National Christian Educational Association discussed, about two years ago, the subject of trying to have credit given for their five-year courses, and Kobe Academy department, with two or three others, was asked to make a test case by applying for the five-year recognition. The inspector came, and by putting in one additional hour a week of gymnastics and adding one period of Mineralogy in one of the school years, the college met the requirements. "As far as we are able to ascertain," writes Miss Charlotte B. DeForest, of Kobe, "we are the first mission school to get this recognition. It removes, so far as I know now, the last bit of inconvenience that our graduates may feel, because our school is not recognized as a regular girls' high school."

ANOTHER JOYFUL BIT FROM KOBE

Another bit of good news from Kobe is that the bill in Parliament for remitting registration taxes on land transferred to school corporations (like the new Foundation there) passed the last Diet and became a law on the first of April. "We are, therefore, now in process of registering both the Okurandani land and our present land in the name of Kobe College Foundation—our new Zaidan," writes Miss Charlotte B. DeForest, of Kobe College. "Before this bill was passed we should have had to pay some twelve to fifteen hundred thousand yen transfer tax."

HIGH-GRADE CHINA

Second class of nurses to graduate, but really the first class to take all of their training in the Kate C. Woodhull Hospital School of Nursing.

A FIRST CLASS EXHIBIT

The first class of nurses who have taken their training at the Kate C. Woodhull Hospital, Foochow, China, was graduated on May 12. Here they are, all five of them. In January they took National Examinations and passed. One of them is doing fine work as an employee of the hospital; another is a nurse at the Union Kindergarten Training School; still another at an orphanage; and a fourth member of this interesting group has been doing foreign nursing while waiting for things to settle down in Ingtai, where she hopes to work in a school there. In one sense these girls are not the very first to graduate, for there was a very fine little girl who *finished* her training at this hospital in 1926. But it is the first class to complete the entire course.

A PLAY BY MISSIONARIES

The ingenuity of missionaries was very attractively shown just this past summer in a missionary play put on at the Congregational Church in Goshen, Mass. Several denominations were represented in this production, and both adults and children participated. In the cast were familiar American Board names, such as: Carol and Arthur Hummel, Paul and David Felt, Marion Reumann, Margaret Perkins, Mr. and Mrs. W. P. Elwood, Mrs. Rachel C. Felt, Mrs. Ethel G. Gulick, Mrs. R. Finney Markham, Brainerd Bridgman, Otto G. Reumann. The pageant was divided into three scenes. The first, presented mostly by the children, was symbolic in its message.

It portrayed Christianity going forth into all the world. The "Spirit of Christianity" broods over the needs of the nations and cries, "Whom shall I send to carry the light?" In answer come the children of the nations who are led by the "Spirit of Missions," and who sing, "Jesus Bids Us Shine." The second scene, entitled, "How It Has Worked," gives a very realistic reproduction of a day's work in a mission. The school matron, with her troubles; the Indian boy ready to become a Christian and suffer ostracism by his family; the hospital duties; the Indian pastor and his difficulties—all appear in the day's program.

In the third section of this pageant (called "Brotherhood's New Day") the "Spirit of Christianity" still finds in the hearts of men many great barriers of misunderstanding. She calls the nations together to take counsel, led by the "Spirit of Brotherhood," and they come, India, China, Africa, Turkey, and all the rest. America comes hurrying in a little behind time, dressed in a dapper gray suit and carrying a brief-case. The discussion is earnest and eager. Over and over the questions turn back to America—to the West—or to the white man. "Grateful tribute to America, yes, for missions, for their message, for service," says the *Hampton Gazette*, in reporting this play. "But bewilderment as well. 'Are you all Christians?' they ask, 'and are you true Christians? Why, then, the pain and strife? What of this industrial system from your West, whose machines have already begun to arouse our children? Can you send us something more helpful than gunboats? Is there no place for the black man in your world? Where is the Brotherhood of Jesus Christ?' "

America's part was difficult to play, but instead of making apologies for the present situation, the American missionary said: "I came as an American representative with a case to make, with rights to demand—but that speech will never be made. I am chagrined and humbled in the presence of the 'Spirit of Brotherhood.' We are not Christians, no, but America at her best is trying to be Christian and will seek with you and follow till Love shall reign supreme."

A KING'S SON, GALANGUE'S FIRST PASTOR

If we are not mistaken, the church at Galangue, Angola, is the first in the West African field to assume responsibility for the support of their own pastor. To date all the active work of the church, other than village evangelism, which necessitates long stays in the places being visited, has been done by volunteer helpers. But the Galangue church has had faithful elders—it has grown wonderfully—its field has greatly enlarged. To secure for this work efficient administration, it has been decided that a native pastor who will devote his entire time to the church activities must be supported by the church. This is a decision of far-reaching significance.

The choice of a pastor has been made, the man selected being Mr. Chiuale, one of the first to make public confession in the region of Galangue. Mr. Chiuale's father is a member of the church and was once king of the section in which he resides. The new young pastor, who is thirty-five years old, was a man of good standing in the community even before he became a Christian. Now, as then, he holds the confidence of the people to a marked degree. His people know his history and listen to his words earnestly.

Mr. McDowell hopes to devote time to this new pastor regularly; for, of a necessity, his training has been limited. In a few years it is Mr. McDowell's dream to present Mr. Chiuale for ordination. "I am most anxious for all the friends of Galangue to remember Chiuale in their prayers," writes Mr. McDowell. "He, under God, will play a large part in the history of this region."

The young men who have been engaged in village work are meeting with more success this year than in any previous season. One of Mr. Chiuale's duties will be to visit these workers and the new Christians in the outlying villages at least once a month.

A PHILIPPINE CONGREGATION

In Plaridel, one of the outstations in the Philippines, there is a brave little congregation of Christians at work on a church building. Mr. and Mrs. Woodward arrived one evening after dusk to find the people gathering for their usual half-hour of prayer at the close of the day's work on the church building. Each day's work is begun, also, with a half hour of prayer. Two years ago this congregation only numbered thirty-six members—now they have over a hundred, who are showing their sincere devotion to Christ by building, out of their poverty, a house of worship. It is thought that this little congregation will be able to assume entire self-support within the next two or three years.

PERIPATETIC TEACHERS

During the past summer Student Volunteers of Tottori folded tents upon their backs and started off into the towns and villages to meet for several days of study with small groups. These courses were enthusiastically received. In one town the Young Men's Association gave up their yearly jollification and came over *en masse* to the class.

BUILDING FOR THE FUTURE

Late this summer the corner stone of the new brick church in Gogoi, Rhodesia, South Africa, was laid. Here we have little Donald Dysart placing the customary tin box in the cavity prepared for it. In the box were copies of all the church and school books, as well as a copy of the *Boletin de Mozambique* and *The Beira News*. Delegates from churches round about Gogoi attended both the laying of the corner stone and the dedication of the new building, which was to have taken place in September or October. "It was an impressive moment as the tin was being sealed and our thoughts went forward some 75 or 100 years to the time of its reopening and the rereading of the church register," comments Mrs. Dysart.

LAYING THE CORNER STONE OF THE NEW CHURCH AT GOGOI, PORTUGUESE EAST AFRICA

Master Donald Dysart has the honor of placing the tin containing the record into the cavity prepared for it.

THE TRAVELER'S PARADOX

BY UNA J. MINTO

West Africa missionary now in the throes of meeting furlough speaking engagements.

To lower your expenses
To the upper berth you go;
You'll find the lower's higher!
It's the upper one that's low!
By running up the ladder,
Expenses down you keep;
It's running up expenses
To lay you down to sleep!
The laddie with the ladder
Will help you up to lie,
So hie you to the upper
If the lower berth's too high!

"DO YOU SEE ANY HINT OF ANTI-MISSIONARY FEELING IN THIS?"

"Do you see any hint of anti-missionary feeling in this?" queries Rev. Alden H. Clark of Ahmednagar, India, as he tells about a visit which he, as Chairman of the Educational Board of the Christian Council of Western India, had with Sir Chunilal Metha, Finance Minister of the Bombay Government, and Rao Bahadur Harilal Desai, Minister of Education. The visit was requested in order that a Commission might be planned to visit the Philippines and bring back recommendations for the improvement of the whole Western India Educational System. The most remarkable thing about this plan is that these Indian Ministers, one of them a Parsee and the other a Hindu, are urging the Christian Council to find the best-qualified American missionary they can to send with their best Indian Educational Inspector, and to come back with them to help reform the present educational system! These men are the highest officials of the Bombay Government, and one of the two is an ardent Nationalist. "Here again," says Mr. Clark, "as in the Community House at Bombay, we see that India welcomes our friendly coöperation in meeting her outstanding problems; and let me add that she does not want us to tone down our Christian message or to express it merely in practical service. . . . Sir Chunilal Metha was very frank in saying that the greatest need of the Indian Educational System was more of what he termed the missionary spirit."

REV. ROBERT CHANDLER

The new Acting Secretary in the Foreign Department of the Board.

"THE WILL OF GOD"

During the most severe opposition to Christian Chinese students and their faith, when they were called unpatriotic, counter-revolutionists, and men afraid to declare their freedom from foreign oppressors, one of the most popular posters placed to arouse feeling in the schools was that which caricatured the foreign administrator holding aloft a cross in one hand and a pistol in the other. Under this was the caption "The Will of God."

MISSIONARY PERSONALIA

A farewell meeting for MISS GLADYS CLARKE, missionary nurse for Wai, was held at Center Church, Hartford, before she sailed for India. This church has been deeply interested in medical work in that country and is to support Miss Clarke, so it meant much to them to have her spend three days getting acquainted with various groups. On Sunday, September 18, she was received as a member of this church, Dr. Potter having a special service for the purpose. Miss Clarke had already been commissioned at the Northfield Foreign Missionary Conference.

In DR. WILLIAM W. PEET'S progress through the diocese of a bishop, member of the Holy Synod of Greece, who had invited him to meet his people, he passed groups of priests and people who had gathered to do honor to "the representative of the churches of America." Even the bells in the churches were rung as he passed along. During the Vesper Service in the Metropolitan Church he had a place next the Bishop, who stopped the service at one point to ask for prayers "for his welfare and for his success in his mission. But chiefly, let us pray that his spirit may fall upon us all; that we also may seek to do good." Then followed a period of silent prayer.

MISS JOSEPHINE WALKER returned from Formosa to Foochow in time for the Educational Conference, which was addressed by the Provincial Commissioner of Education. He is a Christian himself and the grandson of one, and personally thinks Christianity the only hope for China. The American Consul in Foochow considers its present government the best it has ever had.

RUTH C. COWLES, R.N., of Johannesburg, South Africa, is busy laying two kinds of foundations. The first, that of friendship and understanding between the white and brown race. And the second, a foundation in brick and iron. For Miss Cowles recently turned builder, and out of what she terms the "chaos of my inexperience," has evolved a new clinic in Alexandra Township, where there are 9,000 natives living. This new clinic consists of a two-room iron and sun-dried brick house, with plenty of sunshine and fresh air, and cheerful cream-colored walls. Already Miss Cowles reports that it has been well patronized by the Township folk. "I pray," Miss Cowles adds, "that it may prove more and more a center of health, both physical and spiritual."

Two tutors from Pomona College have been added to the staff of International College: MR. RAYMOND MILLS, who will act as bursar, and MR. RALPH ALLEE, who will teach English. MR. ALLEN T. HAZEN has begun his term of service at the

Concluded on page 425

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MISSIONARY PERSONALIA

Concluded from page 422

Tarsus school; MISS MARGARET NASH and MISS MARY BRACKETT at the school in Scutari; while MISS EVELYN WHITELEGGE and MISS S. E. WOODWARD, both from Great Britain, are teaching this year at Gedik Pasha.

REV. WILLIAM P. WOODARD had a summer camp for Middle School boys; those who came were nearly all from his Bible classes in Sapporo and two other places. The leaders did very well and the boys all caught the spirit of the camp; he was convinced more than ever of the effective influence of such fellowship on their lives.

MISS NINA E. RICE has been working a good deal the past year among the schools for refugees conducted by our mission in Athens. From the seventh grade twenty-eight boys and girls were graduated this year, and all are eager to go on to higher schools; but this year it seems impossible to send on to Anatolia College or the American Junior College for Girls more than three or four. Quite a number were sent last year, and most of them made good and will be continued another year.

MISS EMMA B. NOREEN was welcomed at Fenchow with the booming of firecrackers. A man was stationed on the city wall, ready to give the signal to be sent the hospital when the old Ford car should appear. The bell for vespers at the hospital rang just as she arrived and she stayed for the service—a fitting introduction to the scene of her future work. If ever the Fenchow Station was glad to see a new recruit, it was at that time.

MISS MARIE CROSBY has arrived in her new home at Dondi, West Africa, after the long, strange trip with Miss Dibble, Mrs. Hunter, Rev. and Mrs. John T. Tucker, and Rev. and Mrs. Frank Tucker. They were welcomed with speeches and flowers, and some villagers had traveled for two days to greet them.

MISS EMILY BISSELL is at present carrying on her editorial work from Sholapur. She is gathering into a book the Wild Life Series of her children's magazine.

REV. and MRS. WILBUR S. DEMING, on their return from America, have been located at Satara to do personal work and to cultivate the higher castes there. They are living in the small new bungalow, Miss Picken going to live with Miss Nugent.

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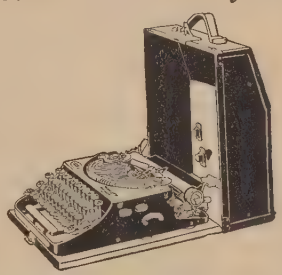

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MISS MAKANYA IN BOSTON

Concluded from page 411

When the time came for Miss Makanya to close the interview she said to this American Negro:—

"We are always so interested in, and so eager to read about, anything you American Negroes are doing. Don't forget us—come over and help us. I think that perhaps your being brought here to America, even as you were, was a part of God's plan." For Miss Makanya felt that the American Negroes, given the advantages of life in a country like America, were being trained to look at things from a broader point of view—a view that could have sympathy with both sides. And no better note could be struck in estimating the personality of this unusual Zulu woman than to emphasize, in closing, her intrinsic fairness of mind. She knows her own, and sympathizes with them, but she knows the white people, too, and loves them also. Even of those who would keep her people from *ever* rising above the plane of servants, she is charitable enough to say, "It is because they do not understand!"

A MORNING WITH TAGORE

Concluded from page 412

There is *one Humanity.*" This phrase, "one humanity," was used over and over again. Then he went on to say that as we lived with the people we should *live simply,* as simply as possible. We should be sympathetic with them, with their customs, with their ways of doing things. All too soon an hour had passed. "The Poet" had been so generous with his time that it seemed unwise to use more. We suggested that we should leave. He took our hands in both of his. He gave us his blessing. We went away feeling that our souls had come in contact with one who is close to God. What had been said was simple; but how fundamental!

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THE CHRONICLE

Sailings for the Field

August 11. From Vancouver, Miss Susan E. Armstrong, returning to Foochow Mission.

August 13. From New York, Rev. F. R. Dixon, returning to Rhodesia Mission, Africa.

August 16. From Seattle, Dr. and Mrs. C. L. Gillette and Miss Lucy B. Lanktree, returning to Foochow Mission; and Miss Myra L. Sawyer, returning to North China Mission.

August 20. From San Francisco, Miss Grace N. Boynton and Rev. Howard S. Galt, returning to North China Mission.

August 26. From Los Angeles, Rev. and Mrs. C. S. Gillett, returning to Japan Mission.

August 30. From Seattle, Mrs. H. E. Campbell and Miss Hazel M. Atwood, returning to Foochow Mission; and Rev. and Mrs. G. C. Lockwood, *en route* to Micronesia Mission.

September 3. From San Francisco, Rev. E. W. Galt, returning to North China Mission.

September 7. From New York, Miss Ruth Simpson, returning to Marathi Mission.

September 8. From Boston, Rev. and Mrs. J. K. Birge, Miss Olive Greene, Dr. Ruth A. Parmelee, and Rev. and Mrs. H. H. Riggs, returning to Turkey Mission; and Miss Ruth C. Hitchings, Miss Elsie Jeanette Odell, and Miss Harriet Yarrow, joining the mission.

September 10. From New York, Miss Jennie M. DeForest, returning to Madura Mission, and Miss Esther B. Fowler, returning to Marathi Mission.

September 12. From New York, Miss Dorris Clarke, *en route* to Athens.

September 17. From New York, Miss Jeannette Honiss, *en route* to Turkey.

September 20. From New York, Dr. and Mrs. H. V. Markham, Miss F. Louise Rounds, and Miss Mary Thomas, *en route* to West Central Africa.

September 27. From Seattle, Miss Frances B. Clapp, *en route* to Japan.

September 29. From New York, Miss Cornelia Judson, returning to Japan Mission.

Arrivals from the Field

July 8. In San Francisco, Rev. and Mrs. C. Burnell Olds, of Okayama, Japan.

July 14. In Boston, Miss Mabel E. Larkin, of Mt. Silinda, Rhodesia, Africa.

August 29. In Seattle, Rev. Charles A. Stanley, of Tientsin, China.

September 12. In Lynnfield, Mass., Miss Esther E. Nelson, of Peking, China.

September 17. In Montreal, Rev. Frank C. Laubach, of Manila, P. I., and Miss Annie M. Barker, of Constantinople, Turkey.

September 19. In New York, Miss Mabel J. Huggins, of Tehchow, North China.

September 27. In New York, Mr. and Mrs. Arthur J. Orner, of Mt. Silinda, Rhodesia, Africa.

Arrivals on the Field

July 6. In Mexico City, Rev. Clarence A. Neff, formerly of Foochow Mission, China.

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August 20. In Bombay, Rev. and Mrs. Wilbur S. Deming, returning to Marathi Mission.

August 30. In Constantinople, Rev. and Mrs. C. T. Riggs, Rev. and Mrs. W. S. Woolworth, Jr., Miss Clara C. Richmond, Miss Hazel K. Hotson, and Miss Ellen W. Catlin, returning to Turkey Mission; and Mr. and Mrs. Paul F. Bobb, Miss Harriet A. Hallett, and Miss Sara Corning, joining the mission.

September 11. In Yokohama, Rev. and Mrs. George C. Lockwood, under appointment to Micronesia Mission.

September 15. In Yokohama, Rev. and Mrs. C. S. Gillett, returning to Japan Mission.

September 16. In Kobe, Rev. Henry J. Bennett, returning to Japan Mission.

BIRTHS

August 29. In Vienna, Austria, a son, William Robert, to Mr. and Mrs. Carl C. Compton, of Salonica, Greece.

September 15. In Sofia, Bulgaria, a son, Ben Frank, to Rev. and Mrs. Benjamin F. Stoltzfus, of Samokov.

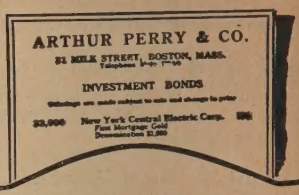
September 21. In Pasadena, Cal., a daughter, Mary Carmelite, to Dr. and Mrs. W. L. Nute, of Tarsus.

DEATHS

October —. At Adana, Turkey, Caroline G. Adkins (Mrs. Leslie J.).

JELARIKE

Jelarike is dead—no, not dead; he has simply "spread his wings" and flown away. For the word that just arrived from Rev. Karl R. Heine, of Jaluit, Marshall Islands, contained the last message of the oldest native pastor in the Micronesian Mission, Rev. Jelarike, who has been living for the past few years on the atoll of Ebon. In this the old man compared the life of the Christian to the sea birds that alight on a sand bank. "They rest a while," he said, "then the rising tide sweeps them off and they spread their wings and fly away. Death sweeps away the Christian and he spreads his wings and flies up to heaven." Rev. Jelarike was one of the most eloquent preachers among the early converts. He was one of those who became a Christian under the guidance of Rev. Mr. Whitney, one of the group of missionaries that sailed into Ponape Harbor, September 13, 1871, on the third *Morning Star*. Jelarike, in making this, his last covenant, asked his daughter to give the people his message, and made a final request that the song sung at his funeral should be, "Rise, My Soul, and Spread Thy Wings."



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